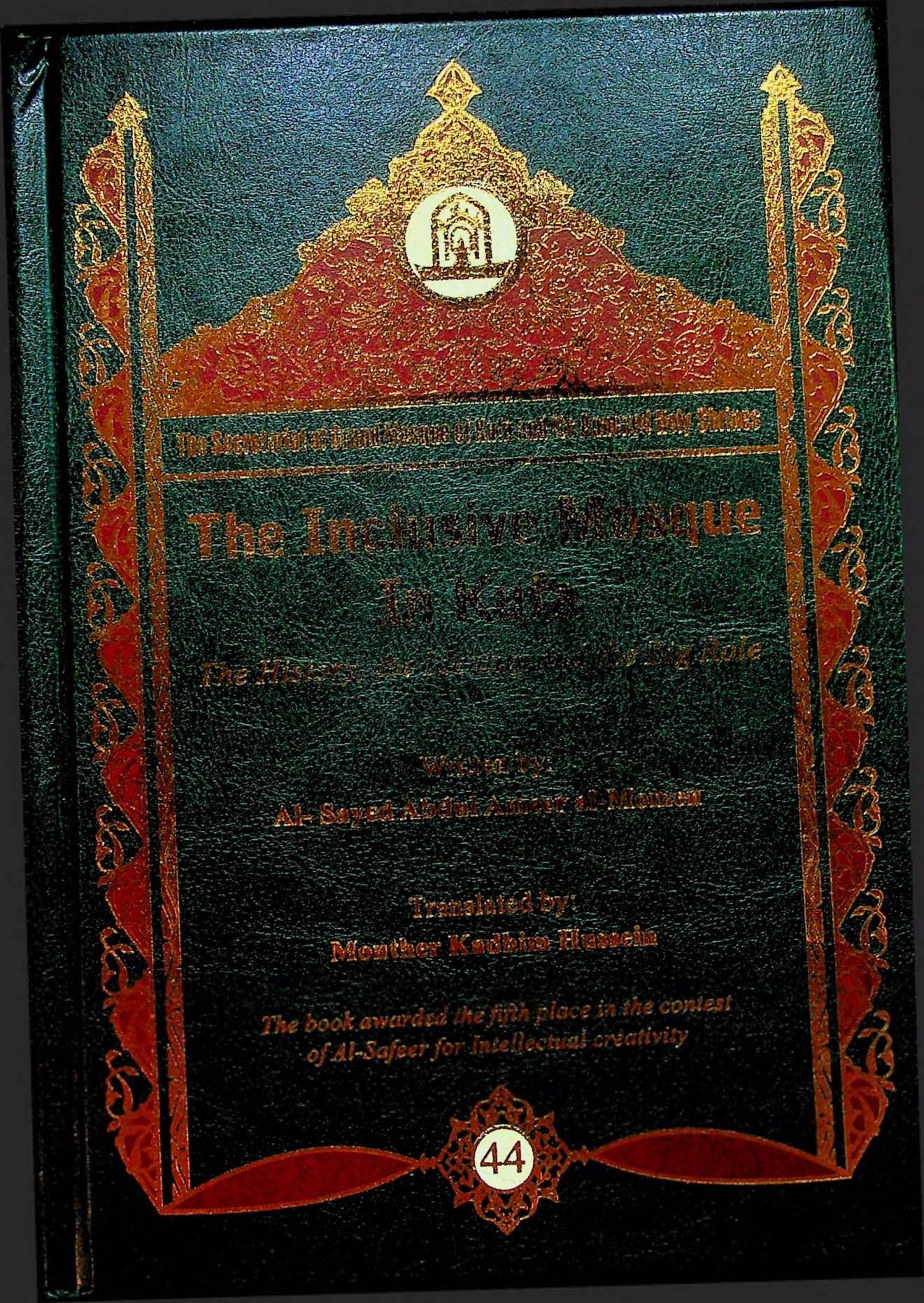
The Secretariat of Grand Mosque of Kufa and Its Cultural Holy Shrines
The Inclusive Mosque
In Kufa
Written by:
Al- Sayed Abdul Ameer al-Moazen
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The book awarded the fifth place in the contest
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44

The Secretariat of Grand Mosque of Kufa
and its Annexed Holy Shrines

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The Inclusive Mosque In Kufa

The History, the Identity and the Big Role

Written by:
Al- Sayed Abdul Ameer al-Momen

Translated by:
Monther Kadhim Hussein

The book awarded the fifth place in the contest of Al-Safeer for Intellectual creativity

Mosque in Kufa, history, identity and the big role
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In the Name of Allah, the Most Merciful and the Most Compassionate

{He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day, and observes proper worship, and pays the poor-due and fears none save Allah. For such (only) is it possible that they can be the righty guided}.

Surah Repentance: 18

Introduction of the Secretariat for English Edition

In the Name of Allah, the Most Merciful and the Most Compassionate

Praise be to Allah, the Lord of Worlds and Prayers upon the envoy as a mercy to the worlds Abu al-Qasim Mohammed and his family.

With great pleasure I receive the news of the completion of the translation of the book (the mosque in Kufa, the history, the identity and the big role) authored by al-Sayed Abdul Amir al-Muamin. It coincided with the lunar month of Shaaban and the auspicious birth for the pure Imams (peace be upon them) and on this occasion I can congratulate all the faithful and the loyal, asking Allah to bring it back and we are living in an the age of the emergence, if Allah Almighty Wish. This work is the second of its kind after the translation of the book (Virtue and Deeds of the Kufa Mosque). also the working is continuous in the translation of the book(The Commander of the Faithful Ali Bin Abi Talib, peace be upon him) and the Security Strategy during his Rule) to Dr. al-Sheikh Abdul Rasool al-Ghafari.

It is worth to mention that the two books took part in the contest of Muslim bin Akeel for the intellectual creativity that conducted annually with the Cultural Festival of al-Safeer Ambassador. This festival held on 5 October the anniversary of the entry of Muslim Bin Akeel to Kufa as an envoy of Imam Hussein (peace be upon him). The Secretariat also intends to translate some versions in Persian language and other languages, although this activity stems from our belief in the importance of this work to

expand the knowledge circle to include other some people because these titles content a scientific and historical material that are worthy draw the attention of other nations to it. The Kufa mosque Secretariat and shrines attached to is seriously seeking to define this holy mosque because of its great history and holiness. This holiness manifested in the interest of the prophets , saints and the righteous since Adam, Noah, Ibraham, and the Noble Prophet Mohammed (Allah best prayers and bless on him and them all) until to the Imam Ali (peace be upon him). In the year 36 AH Ali (peace be upon him) has taken this mosque as headquarter for his fair government which deployed the justice, the security and the equality for all and throughout the Islamic world. The Imam stayed in this holy mosque until the end of his life, as he was praying in his niche, and meditating the Name of Allah. The hand of the most pitiable one of the first and the last ,Abdul Rahman bin Muljim, hit him to end the life the Imam while he is saying (I won the Lord of the Kaaba). In addition, this mosque played during the reign of Imam Ali (peace be upon him) a major role in the foundation for a lot of science and knowledge as well as spread them. These science and knowledge has reached the peak at the time of Imam Sadiq (peace be upon him) in the two years that he spent in Kufa. Therefore, the mosque became the haven and a destination for scholars and intellectuals from various urban Islamic regions. They came to learn from the backpacker of the Imam (peace be upon him). Perhaps the most important reference to those two years Abu Hanifa, the founder of the Hanafi school, saying," (Unless these two years, al-Nua'aman has perished). In addition, Hassan al-Washa told us about this period saying (realized in this mosque, nine hundred Sheikh each says told me Jaafar bin Mohammed) .In these glances, we emphasize the importance of introducing the sacred place by all available means, including the translation into foreign languages. Thus, the translation unit has an ambitious program in this area seeking to achieve it with the help of Allah Almighty.

In conclusion, I would like to introduce my thanks and appreciation to the Translator (Mr. Monther Kadhim Hussein) for the effort and the interest that he has done for accomplishing this remarkable work and with what we saw from his interaction with the Secretariat in its project. Moreover my thanks to Dear Mr. Nabeel Hameed Taha, the responsible on the Translation Unit office in the Secretariat. I appreciate his high mettle and dedication

in servicing this holy place and thanks and gratitude for everyone who participates in bring out this book for their hard work and dedication asking Allah to accept this work from all and reward them Best Giver and Praise to Allah, the first , the foremost , the outwardly and the inwardly.

Al-Sayed Mosa Taqe al-Khalkhale
Secretary General of the Grand Mosque of Kufa
and holy shrines attached to it
Saturday, 11 Shaaban 1436 AH

Introduction of the Secretariat

In the Name of Allah,
the Most Merciful and the Most Compassionate

Praise to Allah who grants us with the love of Mo-hammed and his family, and the peace and blessings upon Mohammed and his family, and the permanent curse upon enemies of Mohammed and his family, and yet...

The Secretariat of Kufa Mosque and Shrines attached to has taken the fifth day of Shawl, as the day to hold an annual cultural festival, which began in 1432 AH. It is the day of entering the Ambassador Muslim Bin A'akeel (peace be upon him) Kufa in 60 AH, as an envoy of Imam Hussein (peace be upon him) to pay a homage of its inhabitants. In the first year, the secretariat launched the contest of Muslim Bin A'akeel for the intellectual creativity that included a novel and article, a play and children's stories, short story and Arab poetry of both composed and slang types. Moreover, the festival including the plastic art, Islamic calligraphy and decoration, and photographic pictures including Islamic holy cities and shrines. The festival presented other activities as the recitation and conservation of the holy Qur'an, and the book fair besides other cultural events. Indeed, it was a literary, scientific and cultural Carnival, which holy A'lwiya city of Kufa witnessed in order to regain a bit of its history and cast.

The supervising Supreme Committee on the second cultural ambassador festival has set the fifth of Ramadan month as a deadline for the receipt of special writings of the festival.

The number of books that we received were seventeen books of different titles, which have written for the festival and within the pivots defined by the contest. Some of the participated titles concerning with Imam Ali (peace be upon him), and some were about Hani Bin Urwah and Zararat Bin Aa'yon, Taua'h, Imam Ali's companions and Kufa Mosque. One of the important titles introduced in this festival is the title of this book (The Inclusive Mosque in Kufa, the history, the identity and the big role). The great author, al- Sayed Abdul Ameer al-Muaman has written this book, who was motivating by the title of the festival, the name of Kufa magnified mosque and the prize of Muslim Bin A'akeel for intellectual creativity.

The author has taken a determination, and used time for the search, and the investigation, once on Kufa Mosque and its ancient history and the most events recorded by this mosque. Another time, he was looking for the most important narrations mentioned the virtue and importance of Kufa Mosque throughout Imams of Mohammed's House (peace be upon them). Once more, the writer mentioned the great role played by the inclusive mosque in Kufa since it inhabited in 17 AH, and after this date passing through the period of the rule of Imam Ali, (peace be upon him). The period in which happened many events ended with the martyrdom of Imam (peace be upon him), where he was praying in his niche at the night of nineteenth of Ramadan Month in the year 40 AH, and the subsequent events had an impact in Islam until today.

Indeed, Kufa Mosque is in a dire need for a profound and detailed study of its history and its great role, played in all courses of events in Islamic history throughout the ages down to the age of emergence. The day of the rise of the desired hope Imam Mahdi (Allah hurry his honorable appearance), in which he reaches to this mosque and recites Allah's speech {***And We desired to show favor unto those who were oppressed in the earth, and to make them Imams, and to make them inheritors***}. From this day, the new history will start.

The secretariat of Kufa Mosque and the shrines at-tached to, believes in the importance of this great mosque, so it is invited all thinkers, researchers and those interested in this regard to contact it through Hani Bin Urwah Center for Studies. The purpose of this invitation is to form a special committee aimed at shedding light on this holy place and on Kufa city, which has A'alawiy fancy as well as to rewrite the history carefully and to document the biggest

legacy for the future generations left by the inclusive mosque on the background drown to us by Hassan al-Washa where he says: I knew nine hundreds Sheikhs, who say, Ja'far Bin Mohammed told me(Allah peace upon you my master and guardian).

In the conclusion, I extended my thanks and appreciation to the author on his valuable participation. In addition, I would like to thank the scientific committee that reviewed the book and praised it, and recommended to print for common benefit. My thanks is to all dearest brothers, members of the supreme committee supervised upon the festival and for all working brothers in the mosque's secretariat who have done their best to bring this great work into existence, and worked hard for the success of the festival. My supplication and wishes for permanent prosperity and thank Allah the Lord of the Worlds.

Al-Sayed Mosa Taqe al-Khalkhale
Secretary of the Mosque
and the general Supervisor on the festival
Thursday, 15 Jumad Al-Awal, 1434 AH

Introduction

The mosques have spread in the large Islamic world at its spatial extension, and they extend beyond this place to the western world and beyond.

The mosques take different spaces, sizes and degrees, they are big and small, sometimes, they have various strange geometrics.

Between this spread and this extended multitude along the extension of the world, and these exciting geometrics, a number of bright mosques are sparkling in the Islamic world, and their light dominated the lights of other mosques, exceeding the limits of time and space to the vastness of immortality and special divine.

From those mosques are the Grand Mosque in Mecca and Prophet's Mosque in Medina, the Greatest Mosque in the holy Kufa and Al-Aqsa Mosque in Jerusalem.

Although the researchers wrote on the three Mosques, Sacred, Prophet's and Al-Aqsa ones, the writing was not enough. Undoubtedly, in holy Kufa, the Inclusive Mosque did not have its share of the actual writing and required research in order to present to people its right, real identity, and its significance. It is also to show its virtue and its religious, civilized and great role; although there are a lot of historical information in the Islamic heritage as narrations and news; and though its unique attractive features.

The news, information and specifications mentioned in the historical narrations and news about honorable mosque are rich, important, and beyond imagination.

The narrations and honorable Hadiths mentioned that the mosque is from the depths of the far history, and even before history. It has told that it was before Prophet Adam (peace be upon him). It has told that it was at the time of a number of ancient prophets such as Adam and Idris, Noah and Prophet Abraham

(peace be upon them) and many others, as we will see in the folds of the search.

The historical Arab and Islamic sources mentioned that the inclusive mosque in Kufa was the main headquarter for the Islamic caliphate (succession) in a period, especially at the time of Caliphate of the Commander of the Faithful Ali Bin Abi Talib (peace be upon him). It was also a place of Imam (peace be upon him) Ali's judiciary, and a platform for his sermons, works and projects (best prayer and peace be upon him). In addition, it was a pulpit for sermons and works of a number of other famous historical figures.

The mosque was an international scientific institute supervised by the intellectual Imam Amir al-Mu'minin Ali (peace be upon him). Its corridors witnessed seminars of his grandson Imam Ja'afar Bin Mohammed al-Sadiq and senior scholars of Islamic world. The seminars covered many aspects as Koran and jurisprudence, Hadith and speech, sciences of language and literature and other sciences. A large number of scholars and jurists graduated from the mosque who spread religion, science and literature to various parts of the world.

The reader will find much of the honorable mosque's richness in this modest research.

The role of such high level of the prosperity and the richness of such great level must be in the spotlight. It must be also clear and accessible to the attention of re-searchers, intellectuals and readers generally, and it does not hide inside the folds of the old books.

The Intellectual writers must address such mosque of such greatness, highness and universality in order to show its actual position. The ancestors mentioned and praised it, but in fact, the mosque is greater than that commendable effort.

Therefore, I found myself driving by my love and in-terest in this perilous, proud, high edifice, and encouraging by the Secretariat of Kufa Mosque and attached Shrines, to use my pen to write on this great divine mosque, asking from Allah the reward and the pay.

I have chosen for this modest search the title (the inclusive mosque, the history, the identity, and the great role aiming to combine the history of the mosque and its specifications, and its religious and civilized role.

I made this search in two main chapters. In each chapter, there are a number of topics.

The first chapter: the history and identity

It deals with the history of the mosque in the religious news and narrations. In addition, it covers the mosque's history in Islam, its specifications and news throughout the history.

Second chapter: the big role

I talked about the importance of this mosque where it is a center for worship and rule. Its first leader Imam, Amir al-Mu'minin, Ali (peace be upon him). It was international scientific institute flooded Islamic world with science, education and awareness extended to various parts of the world.

At the end, I introduce my sincere thanks and ample appreciation to the Secretariat of Kufa mosque and shrines attached to for its exalted services of the heritage of the family of the Prophet (peace be upon them).

Finally, I hope that I have managed in this research, and Allah the Great and Almighty forgives me for any lack. The human is not perfect whatever he sought. The perfection is for Allah only, and Allah is prosperous.

Abdul Ameer al-Momen
15/Rajab/1433AH
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The first Chapter
The History and the Identity

1. Worship Places: the Temple, the Mosque, and the Inclusive

The general meaning of the temple is a place of worship, whether the one who is worshiped, is an a true God as Allah, the Creator Almighty, or a false created gods as the stone and the tree, the moon and the star, the animal and the human, and so...on.

The temple or the worshiper in the Arabic language is the place of the worship[1] The worship in the language is the loyalty with obedience[2].

As it mentioned in the international Arab Encyclopedia, the temple is the place of worship in most non-Islamic religions. Usually, this name refers to Buddhists' or Confucianism temples, Hindus or Taoists' temples, and to temples of some countries of the Near East or the ancient European countries.

In Christianity, this name refers generally to some buildings of Mormons doctrine only. In Judaism, the places of worship called temples, but the conservative Orthodox are still called them the synagogue, and Christians are worshipping in churches[3]. The temples have known since ancient times, and since the existence of the human on the earth. The archaeologists believed that the origin from which the temple has derived is the cave[4]. The archaeologists defined the temple itself as (a building constructed specially for worship, and it contains mostly altar and sacred hall[5].

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1. Arabic Oxford Encyclopedia: VL 10/ 24.
2. The Same Reference: VL 10/ 24.
3. Taj al-A'aros/Mortadha al-Zubaidi: 8/348.
4. Lisan al-Arab/ Ibn Mandhor: 3/273.
5. International Arab Encyclopedia: 23/447.

The temple is a holy place. Every religious group tries to make, if it is possible, its temple the most beautiful building. The temples can be also in the ancient and elaborate buildings or in small, new built for the local group only.

The Greeks and the Romans built their temples, especially for keeping the statues of their gods and blessings. The role of the priests was to organize the offerings (sacrifices) and celebrations.

Some temples were huge, as the temple of Abu Simbel in ancient Egypt built by the pharaoh Ramses II (thirteenth century B.C). In India, there are many huge Hindu temples with towers. They are resemble the Himalayas and many Hindus look at them as a house for their gods[1].

Mostly the temple has a series of courtyards and halls, but the most important part is the room of the shrine that contains usually the pictures of their goddess. These images help the Hindus to feel of an intimate relationship with their gods where they can bring to them the sacrifices and the milk and they recite their prayers in front of their gods' images[2].

The reality of the mosque in Islam is not that; the mosque that the most honorable Prophet (Allah bless him and his family) wanted, is a place, having the legislative conditions, a wide land or limited and built land or non-built; high or low land, because the earth is a mosque for Muslim. In Islam, there are no considerations whether a lofty mosque like Himalayas or its height is like skyscrapers. The highness and glory are for Allah Almighty. The human is a humble small slave. He and what he owns, is small compared with Allah Almighty. He approaches to Allah Almighty throughout any legal way and in any proper place.

In our linguistic heritage, al-Tha'alibi mentioned the sorts of worshiping places and he made a difference among various places of the worship. Under the title Fi al-Muta'abidat "In worshiping places" he says (the mosque is to Muslims, the synagogue[3] is to Jewish, the church is to Christian, the silo is to the Monks and the house of the fire is to the Magi)[4].

If the various specifications of the temple show that it is a place for worshiping of various religions, the Muslims chose the term the

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1. Anthropology Dictionary Dr. Sharker Mostafa Salim:P 957.
2. Anthropology Dictionary Dr. Sharker Mostafa Salim:P 957.
3. The church as known today, it is Christian's temple.
4. Feqih al-Lugha, al-Tha'alibi: P 322.

mosque or the inclusive as a place of worshiping Allah Almighty, and prostrating to Him. This means that it is a place to pray in particular, taking into clear consideration the actions of prayer, which are the prostration and the laying of the forehead on the ground as a humiliation to Allah the only One.

Therefore, the mosque or the gatherer is the temple of Muslims in which they perform their prayers and other worships or some of them.

Consequently, the mosque is within the concept of the public temple, with one difference is that in fact, it is a chapel in which Muslims worship Allah Almighty, Who is the Creator of all other worshiped things. He is the Absolute Idol. He is the Creator of the whole universe and everything.

The word "Mosque" which is used by Muslims in its new Islamic meaning, it has ancient origin as Dr. Jawad Ali mentioned. He says (this word (Mosque) mentioned in the Aramaic, Nabataea and Safavi texts. It mentioned in this form (Masjida) mosque... it means (Ma'abida) temple)[1].

Anyways, the temple and temples are to Non-Muslims. The Masjid (Mosque) or Jamea'a (Gatherer) and Musalla (chapel) and the like from designations are to Muslims and to whom these places belong.

When al-Buraqi al-Kufi talked about Kufa Mosque in ancient time, before Islam, he described it as a temple. He says (Kufa Mosque was a temple to Angels before the creation of Adam; it is the blessed spot which is blessed by Allah. It is the temple of our father Adam and of his successive Prophets and Messengers. It is also a temple to righteous guardians and the Truthful)[2].

So, Islam has its own temple, which differs from the temples of pre-Islam. The Muslims' temple is the mosque. It is a place of the worship in general and a place of the prayer and the prostration to Allah the Almighty in particular. However, the worship of Allah Almighty and the prayer to Him, it does not belong to the mosque or to the private building for the prayer and the worship, because the whole land of Allah Almighty is a mosque and a purification. Al-Raghib al-Isfahani says ((the mosque is a place of the prayer because of the prostration, and His say {Mosques are to Allah

1. Al-Mufasal Fi Tarikh al-A'arab Qabil al-Islam/ Dr. Jawad Ali: VL 6/401.
2. Tarikh al-Kufa/ al-Sayed Hussein al-Buraqi: p 20.

only...}. This meant the ground because it has been becoming the whole mosque and purification as narrated in the news)[1].

If we go back to the sources of Arabic language, the mosque is as Ibn Mandhur in his book, the tongue "Lisan" says ((the place where anybody can prostrate, and in the correctives "al-Sihah" is one of the mosques. Al-Zujaj says, "Every place in which one is worshiping, is a mosque. Therefore, the Prophet (Allah bless upon him) said: ((***to me the ground was made a mosque and a purification, and His say Almighty and who does greater wrong than who forbids the approach to the sanctuaries of Allah***))[2].

Al-Zubaidi says ((the mosque (Masjid) with Kasra of letter "J" means the place in which one bows down. In the variance book "al-Furoq" of Ibn Barri al-Masjid (the mosque) is the house in which one prostrates; with Fatha meaning a place of forehead[3]. Al-Zujaj said,"Every place in which one bows down is a mosque (Fatha on letter "J").

Ibn al-Ia'arabi said" Masjid (mosque) with Fatha on letter "J" is a niche of the houses and a chapel of groups'))[4].

Professor Taha al-Wali says in his book "Mosques in Islam":((the mosques, by idiomatic significance known by people, is the place or the building which dedicated to the worship of Muslims, and for example, to their prayers))[5].

One can shorten the several meanings of the mosque saying: it is a place of the worship in general and the prayer in particular.

At a time when people use the term (al-Masjid) the mosque for this specific place to the worship and the prayer, they use the term (al-Jama'a) the Inclusive as a synonymous with the mosque.

Taha al-Wali says ((the two words (Masjid and Jama'a) the mosque have become synonymous, and have the same concept in people's mind. Nevertheless, the first word uses when one does not intend to specify it, while the second word used in specifying it. Therefore, every Jama'a is at the same time a mosque but not every mosque is Jama'a.

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1. Mufradat alFadh alkoran/ Raghib al-Isfahani: p397.
2. Lisan al-Arab/Ibn Mandhur: 3/204.
3. Taj al-A'aros/ Murtadha al-Zubaidi: 8/174.
4. Al-Masajid al-Islam/ al-Sheikh Taha al-Wali: p137.
5. The same reference: p145.

The difference between them is that al-Jama'a is the mosque in which the collective prayer performed, while the mosque is the place where the Muslims perform their daily prayer))[1].

Al-Zubaidi says ((Masjid al-Jama'a (Inclusive Mosque) and al-Masjid al-Jama'a (The Inclusive Mosque) is the one which gather its people, it is an attribute to it, because it is a sign of gathering (two languages). This means Masjid al-Yaum al-Jama'a (Inclusive Day Mosque))[2].

1. Taj al-A'aros/ Murtadha al-Zubaidi: 20/453.
2. Arabic Oxford Encyclopedia: VL 23/ 180-181.

2. Origin of Kufa Mosque (The Religious Narrations and News)

The religious narratives and the history stated that the origin of the inclusive mosque in Kufa is one of the ancient origin of mosques in the world or in the universe. It had mentioned even before Sa'ad Bin Abi Waqas has built it, in seventeen AH. There are stories and news proved that its roots extended in the depth of the ancient history or before that.

Abu Ja'afar al-Saduq cited ((***The Messenger of Allah (Allah bless upon him and his family said, " When I travelled at night to Heaven, I passed by the site of Kufa mosque while I was on the al-Boraq and Gabriel with me (peace be upon him). He said to me "O Mohammed comes down and prays in this place. Thus, I came down and prayed, then I said, "O Gabriel what is this site? He said, "O Mohammed this Kufan and this is its mosque, I saw it twenty times desolated and twenty times prospered between each time five hundred years***))[1].

This means that the angels realized Kufa mosque be-fore the creation the creatures, human and animal. Al-Buraqe comments on this story saying:

((Look dear reader at the ancientness of Kufa mosque. Gabriel's speech (peace be upon him) may have two phases:

One: it may be that Gabriel saw it before the creation of Adam in period of twenty thousand years. This will confirm what we mentioned in the first of our book, is that the mosque was a temple to the angels.

Second phase: it does not confirm that Gabriel saw it since the creation of Adam until the time of our Prophet. For the period does

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1. Min La Yadhurahu al-Faqih/ al-Saduq: 1/249.

not confirm since the creation of Adam until our Prophet is six thousand years with the consensus of all historians and people of biography and news. Yes, there is variation on the number of year that is about six thousand years. Some increase one hundred years and some reduce the hundred years and others add years more than one hundred.

Al-Sayed al-Madhkur said in his thesis," the father of the humankind Adam (peace be upon him) planed this mosque and this mentioned in the speech of Gabriel (peace be upon him)".

Then he said, " this is not the contrary to what we mentioned is that Adam (peace be upon him) planed it, based on what it transferred and known. The mosque was existing since the creation of Adam until the time of our Prophet (Allah bless upon him and his family) for six thousand years or close to this period. If the mosque was built from the time of Gabriel (peace be upon him), Gabriel's look would be twelve times from his time until the time of our Prophet (Allah bless upon him and his family). For it is permissible the remaining twenty-eight times in the succession of angels and jinn before Adam. In their time, its architecture may be to the worship with the apparent construction... finished.

It became clear that Kufa mosque was before the creation of our father Adam (peace be upon him) in thousands of years. Before Adam, t was a temple to angles and to those who wills of His creation[1].

Of what it mentioned on the ancientness of Kufa and its mosque that our father of humankind Adam, who planned it, found it and built it. The author, al-Saduq, also said:

((The border of Kufa mosque is to the end of al-Sarajeen. Adam planned it, and I hate to enter it riding on my horse. They asked him, "Who changed its plan", he said, "the first was the flood in a time of Noah (peace be upon him), and then Kisra's companions and al-Nu'man, and then Zeyad Bin Abi Sufian))[2].

Al-Saduq mentioned a story, which is saying that Kufa mosque is the house of the prophet Adam and other number of prophets. He says," quoting from al-Asbagh Bin Nabata, he said, "we slept one day about the Commander of the Faithful (peace be upon him) in Kufa mosque who he said," O people of Kufa. Allah Almighty

1. Tarikh al-Kufa/al-Sayed Hussein al-Buraqi: p31-32.
2. Min La Yadhrahu al-Faqih/ al-Saduq: 1/248.

granted you a virtue, which He did not give to anyone else. It is your chapel, Adam's house, Noah's house, Idris's house and the chapel of Ibrahim al-Khalil, and

the chapel of my brother al-Khudhir (peace be upon him), and my chapel...))[1].

Al-Saduq mentions also that one thousand prophets prayed in Kufa mosque, and he says ((Abu Bashir said," I heard Aba Abdullah (peace be upon him) saying", "Yes", one thousand prophets, and one thousand trustees prayed in it and from where the foundation of earth gushed fourth. The ship built and sailed with Allah's satisfaction, and its center is one of paradise's meadows. Its left side is the wiliness, which means the houses of devils))[2].

From these tales and other similar, we understand that the father of humankind, the prophet Adam (peace be upon him) is the first one who found and built Kufa mosque.

Al-Sayed Hussein al-Buraq supports these stories, saying," Adam (peace be upon him) planned Kufa mosque. There are a lot of news on the big decrement of Kufa mosque from its construction))[3].

There were many stories saying that the prophet Noah(peace be upon him lived in Kufa mosque. As we mentioned above, the house of Prophet Noah was in Kufa mosque where the foundation of earth gushed fourth, and where the ship built which saved the believers from drowning....

The ancientness of Kufa and its big mosque confirmed by the activities of Prophet Noah (peace be upon him) in this area or in the holy city al-Kufa and its honorable mosque.

Abi Abdullah (peace be upon him) cited from Bin Taous in Farhat al-Ghari:

((Allah Almighty revealed to Noah while he was in the ship to roam the house for one week, he roamed as Allah revealed to him. Then he came down into the water until his knees, and he took out the coffin in which the bones of Adam (peace be upon him).He carried it to the belly of the ship, where he roamed as he wished. After that, he came to the door of Kufa at the center of its mosque, where Allah Almighty said to the earth to swallow its water, so the earth swallowed its water from Kufa mosque. As everyone who

1. Min La Yadhrahu al-Faqih/ al-Saduq: 1/249.
2. Min La Yadhrahu al-Faqih/ al-Saduq: 1/249.
3. Tarikh al-Kufa/al-Sayed Hussein al-Buraqi: p33.

were with Noah in the ship went in different directions, Noah (peace be upon him) took the coffin and buried it in the al-Ghari, which is a piece of a mountain where Allah spoke to Moses directly, and sanctified Eesa(Jesus) directly too, and chose Ibrahim for friend and choose Mohammed for lover. Allah Almighty made the mountain as a residence for prophets. By Allah, nobody lived in this house after his good fathers Adam and Noah better than Amir al-Mu'minin Ali (peace be upon him). If you visit the side of Najaf, you can visit Adam's bones and Noah's body))[1].

Ibn al-Taous also mentioned Noah's and Ibrahim's graves and hundreds of prophets' graves, and then he said, ((from Abi Abdullah whom I heard saying," al-Kufa is one of paradise's meadows in which there are Noah's and Ibrahim's graves (peace be upon them), the graves of three hundred and seventy prophets, and the tombs of six hundred trustees. In addition to the tomb of the master of trustees Amir al-Mu'minin (peace be upon him))[2].

From these tales, we understand that the holy Kufa and its honorable mosque were scene of religious and holy activities carried by the prophet Noah (peace be upon him).

Al-Sayed Hussein al-Buraqi comments on the ancientness of Kufa and the beginnings of its big mosque and on its foundation and development by a number of prophets stood, in the forefront, the prophet Adam (peace be upon him) saying:

((al-Buraqi said," Kufa mosque is ancient and it virtue is great. Adam (peace be upon him) planned it. As we mentioned in the foregoing news, its area decreased twelve thousands meters or less or more.

The decrease was, Allah know, from the side that is contrary to Qibla. As it mentioned in al-Mufadhil's talk ((when we reached al-Kinasa, al-Saduq looked at his left side saying, "O Mufadhil, here, my uncle Zaid crucified", and went on until he came to the arch of (al-Zayatin), where the end of al-Sarajeen. He came down and said to me," get off, this site was Kufa mosque, it is the first one that was planned by Adam)). Now al-Kinasa is the shrine of Zaid Bin Ali. It was where he buried and burned. It is five miles far from al-Kifil village. Al-Saduq's (peace be upon him) advent was from that place. Therefore, the mosque's decrease, Allah know, has began

1. Frhat al-Ghari Ibn Taous: p196-197.
2. The same reference: p189.

near Younis's Shrine, but it is from the Qibla's side, it will be very far, because the palace of Emirate is from the side of Qibla and its adjacent closeness.

It is clear from what it mentioned above that the house of Amir al-Mu'minin (peace be upon him) is neither outside al-Kinasa, nor inside the mosque, even if the house was in the mosque, the Commander of the Faithful (peace be upon him) would not use as a residence. The historians confirm that it is the house of Amir al-Mu'minin without doubt, and it will mention later, Allah is willing))[1].

We quoted this news as they are, and they can study, based on authority, text, and on condition, if the reader likes, and the references are available.

1. Tarikh al-Kufa/al-Sayed Hussein al-Buraqi: p72.

3. Does Kufa mosque mention in the Holy Qur'an?

The inclusive mosque of holy Kufa considers one of the great, precious and important mosques in the history of Islam. It has mentioned as one of the four great Islamic mosques. It stated that Aba Ja'afar (peace be upon him) inform Abi Hamza al-Thamali about the four mosques: the Sacred Mosque and Prophet's mosque (Allah bless him and his family), the Mosque of Jerusalem and the Mosque of Kufa. This specification shows its importance and greatness, and there are other evidences and facts on this importance and greatness. We will come later on them in the search.

In spite of such importance and greatness, it is not necessary that the name (Kufa mosque) or similar names mentioned frequently in Holy Qur'an. The Holy Qur'an does not report everything, although its verses indicated to most things or things in general, Allah Almighty said {*... we reveal the Scripture upon you as an exposition of all things...*}[1] also He said {*... we have neglected nothing in the book...*}[2].

This does not preclude from mentioning Kufa mosque in Qur'an verses recounting Allah's mosques Almighty or Allah's Houses Almighty as His say {*...He only shall tend sanctuaries who believed in Allah and the Last Day and observe proper worship and pay the poor-due and fear none save Allah. For such (only) is it possible that they can be of the rightly guided.*}[3].

It does also not prevent from mentioning this mosque in the sense that it comes in some Qur'anic interpretations that will come later. Originally, any text in the Holy Qur'an did not mention Kufa

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1. Surah the Bee: 89.
2. Surah Cattle: 38.
3. Surah Repentance: 18.

mosque or Kufa (Masjid) Gatherer, or the greatest mosque or close to these denominations. Here is the Qur'an in our hands completed and unscathed from any distortion witnessing to that.

However, some expositors when interpret some verses say or may think that these holy verses referred to honorable Kufa mosque. One of these verses, is the verse of al-Rabwa(Hill), in His saying the Almighty {***And we made the son of Mary and his mother a portent, and we gave them refuge on a height, a place flocks and water springs***}[1], they interpreted {a place flocks and water-springs} as Kufa, but other expositors did not say that.

The expositor Ali Bin Ibrahim al-Qumi says in his interpretation ((al-Rabwa (the hill), place flocks and water-springs are al-Kufa))[2]

The expositor, al-Tabrsi is more outspoken in his interpretation of the honorable verse. He interpreted {place flocks) as Kufa mosque, saying, ((Abi Hurayra said, "al-Rabwa in which they take as a refuge, is al-Ramallah in Palestine", while Saeed Bin al-Musayab said Damascus. Ibn Zaid said," it is Egypt, while Ka'ab and Qatada said Jerusalem. Ka'ab said, "It is the nearest land to the sky, it was said," they are the land and orchards of Kufa, the place flocks is Kufa mosque and the water-springs is Euphrates))[3].

In the same clarity and openness, Ibn al-A'adim, in his book (Bughyat al-Talab), mentions: ((Ja'afar Bin Abdullah al-Mahmidi told us that he heard Mohammad Ibn Abi Umair reporting from Mohammad Bin Muslim who said," I asked al-Sadiq about Allah's say Almighty { And we made the son of Mary and his mother a portent, and we gave them refuge on a height, a place flocks and water-springs}". He said,"al-Rabwa is al-Najaf, a place flocks is the mosque, and water-springs is Euphrates. He said also, "if one spends, one Dirham in Kufa is equal to one hundred Dirhams and one bow is equal to one hundred bows"))[4].

From the noble verses, which mentioned Kufa or its inclusive mosque in Kufa, is this noble verse {***by the fig and olive, by Mount Sinai, and by this land made safe***}. In the verse exposition reported, that Mount Sinai is al-kufa. In al-Saduq's book " al-Khisal" stated ((from Abi al-Hassan al-Awal(peace be upon him)

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1. Surah the believers: 50.
2. Al-Qumi's Exposition/ Ali Bin Ibrahim: 2/92.
3. Mujama'a al-Bain in Tafsir al-Koran/ al-Fadhil al-Tabrsi: 7/172.
4. Baghyat al-Talab fi Tarikh Halab/Ibn al-A'adim:VL1/370.

said," Allah's messenger (Allah bless him and his family)said that Allah(exalted and magnified) chose from everything only four...and chose from all countries only four, so Almighty said " the fig and olive, Mount Sinai and this safe land. The fig is Medina and the olive is Jerusalem; the Mount Sinai is al-Kufa and this safe land is Mecca))[1].

1. Ketab al-Khisal/ al-Sheikh al-Saduq/p225.

4. Quba' Mosque (the first Model for Mosques):

As long as we are talking about the first mosques in the Islamic world, including our mosque, the inclusive mosque in Kufa, it is very appropriate to mention the first model of mosques built in Islam known as Quba' Mosque or the mosque of the prophet (Allah bless him and his family) or al-Taqwa Mosque.

The Holy Qur'an pointed out this mosque explicitly as the interpretation saying, Almighty says {...***a place of worship which was founded upon duty (to Allah) from the first day is more worthy that you should stand (to pray) therein, wherein are men who love to purify themselves. Allah loves the purifiers.***}[1].

Al-Zamkhashri says in his interpretation of the noble verse. It has said that it is Quba' Mosque founded by Allah's messenger (Allah bless him and his family) where he prayed during his stay in Quba' on the days of Monday, Tuesday, Wednesday, Thursday and he left on Friday[2].

The greatest Prophet (Allah bless him and his family) founded Quba' mosque or prophet's mosque in Medina after few months of his migration and arrival to it on twelfth of Rabia'a Alawal of first year AH/September 623 AD.

The arrival of the nobler prophet (Allah bless him and his family) to Quba' village located two miles far from Medina, on the left side of the traveler to Mecca[3] is the forerun of lodging Muslims in Medina, where he met all Muslims including masters of Ansar and leaders of immigrants. Then he dictated his

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1. Surah Repentance: 108.
2. Al-Kashif/ al-Zamkhashri: 2/296.
3. Mua'jam al-Arab/Yaqut al-Hamawi:4/302.

instructions to them and they exchanged opinion in organizing the affairs of Muslims and the young Islamic state.

At first, the nobler Prophet's opinion (Allah bless him and his family) settled on establishing a mosque for Muslims to reside their daily prayers, and to be, at the same time, headquarter and center for their unity and new Islamic entity.

In his biography Ibn Hashim mentions the beginning of this mosque saying, ibn Ishaq said ((the Messenger of Allah stayed in Quba' with Bani A'amru ibn A'awf on Monday, Thursday, Wednesday and Tuesday and he put the foundation of his mosque))[1].

The history mentions that the noblest prophet was the first one who took part in the building of the mosque, he himself carried the stone[2] then the people started the construction. Ibn Hisham says ((the Messenger (Allah bless him and his family) participated in the work in order to encourage immigrants and Ansar to work. So they continued in their work. One of Muslims said:

If we sat while the prophet works ... that work will be, mislead work[3].

Ali Bin Abi Talib stood (peace be upon him) while he was working in the construction, and said:

Those who reconstructs the mosque are not alike,

Persisting in work the standing up and the seated))[4].

The first thing, the noblest Prophet (Allah bless him and his family) was to make Qibla for the mosque. It has limited direction so that all prayers do their faces toward Qibla. The first Qibla was towards Jerusalem.

One can say that the Qibla's wall built first. They dug a deep foundation about one meter and half. They used in its construction the polished stone while the other walls built from dry stone (not burned mud) and its base built from stone.

The walls' height stretched out (i.e. it is as the length of an outstretched human body, approximately two meter). In other texts, the height of the walls was 3.5 meter, and this height is similar of

1. Biography of Ibn Hisham/Ibn Hisham: 2/108.
2. Al-Tabaqat al-Kubra/Ibn Sa'ad:1/240.
3. Biography of Ibn Hisham/Ibn Hisham/:2/110 and Tabaqat Ibn Sa'ad:1/240.
4. Biography of Ibn Hisham/Ibn Hisham: 2/110-111.

the mosque's height after the Messenger widened and increased it[1].

At the side of Qibla, the noblest Prophet made a canopy based on trunks of palm trees served as columns. They built its roof from beams of wood and fronds and palm leaves.

At the front of the mosque, they planned the boarders of the Mihrab (prayer niche) with distinctive marks, beside the niche, they built a high site on which the Messenger (Allah bless him and his family) stands when he is speaking. This is the beginning of Islamic platform.

They made three doors in the walls:

The first one: in the eastern wall near its south

The second: against of the western wall

The third door: it was in the center of the same western wall.

From these details, we know that Quba' mosque was in its first image as Dr. Hussein Mu'nis described.

1. An open wide area is the courtyard of the mosque.

2. A part of this area covered beside Qibla. This part usually called prayer house.

3. Specified Qibla toward which all prayers directed their faces during the prayer. At first, the direction of Qibla was toward the north (i.e. toward Jerusalem) in respect with Medina, and then the direction changes toward the south (i.e. toward the southern wall) which directed toward Mecca in respect with Medina.

4. Specified site in Qibla's wall where the Imam stands, it is the place of niche.

5. A high place at the right of niche where the speaker stands in Fridays' prayers and feasts. It has the same function of the platform.

These are the fundamental elements of the first mosque in Islam, and then it developed by adding other additional things and elements, that we will mention later.

Now let mention what Ibn Sa'ad in his book al-Tabaqat said, when he talked about the construction of the mosque.

((Mohammed Bin Omer told us that Mu'a'amr Bin Rashid from al-Zuhri said," the camel of Allah messenger (Allah bless him and his family) kneeled down at the site of Allah messenger's mosque (Allah bless him and his family), while he was praying with his

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1. Masajid al-Islam and Muslims fi Shata al-A'usur/ Dr. Hussein Mu'nis/ Mujalat al-A'arabi/No.156/1971.

men of Muslims. There were Marbid (a place) of Sahil and Suhail, two orphans in the patronage of Abi Imama Bin Asa'ad Zarara. Allah messenger (Allah bless him and his family) called the two orphans whom he exchanged with al-Marbid to make as a mosque.

Sahil and Suhail said, "We granted them to you, O Allah messenger", but he (Allah bless him and his family) refused. Finally, they sold them to him. Mohammed Bin Omer said, and other said than Mua'amer, from al-Zhari," He bought them with ten Dinars". Mohammed and Mua'amer from Zuhri said," He ordered Aba Baker to give them the Dinars." The place had only walls and without roof; its Qibla was toward Jerusalem. Asa'ad Bin Zarara built it where he and his companions performed their prayers, and met in Friday there before the coming of Allah messenger (Allah bless him and his family). Allah messenger (Allah bless him and his family) ordered to bring the palms that were in the garden and the cutter (al-Ghrdaqa). Thus, everything became ready.

In al-Marbid were pre-Islamic graves, which dogged by the order of Allah's messenger (Allah bless him and his family) who also asked from his fellows to hide the bones. There was also in al-Marbid a stagnant water where they worked small tables to seep the water out of the area. Then they founded the mosque where they made its length 100 meters and other sides had the same length. Therefore, the shape of the mosque became as square. It said that its length was less than 100 meters. The foundations were three meter near to ground, and they used stone and mudstone in its construction. Allah's messenger himself took part in building the mosque and as he was carrying the stone, he was saying:

O Allah, I am looking for the living of the Last Day, not other one,

So, forgive Ansar and Immigrants.

Then the poet said:

This porter is not a Khaiber's one,

This done his oath to our Allah, and he became pure.

He put the mosque Qibla to Jerusalem and made three doors for the mosque. The first door was at the end of the mosque, the second called Mercy door which was called A'atika door, and the third was from which Allah's messenger (Allah bless him and his family) was entering, it was successive to Al Othman. The length of the wall was two meters. He used palm trunks as columns in the construction of the roof, which covered with palm leaves. They

said to him," Do you make a roof for it?" he said," trellises as Moss's trellises, woods and millet plants. He built beside the mosque houses with mudstone and covered the roof with palm tree and trunks. When he finished the construction of the mosque, he built a house for A'aisha which door was at a street led to the mosque, while Suda Bint Zama'at lived in the other house which door near to Al Othman's door[1].

1. al-Tabaqat al-Kubra/Ibn Sa'ad: 1/239-240.

5. Foundation of Kufa City

The city of Kufa was wide land unoccupied by inhabitants and constructions; there were only few scattered churches and monasteries, before it has inhabited and existed as an Islamic important city. The history reported that it was a Christian area belonged to Hira called A'aquala[1].

Kufa is an area located on the western bank of middle Euphrates, at the east side of the city Hira, which was famous monarch in the history before Islam. The historian al-Ya'qubi, died in 284 AH, said ((al-Hira is three miles far from al-Kufa))[2].

The orientalist Louis Mason mentions the ancient al-Kufa in his saying, ((al-Kufa is in front of Hira, where there is a tongue of sand nearing vertically to Euphrates))[3]. Then he added, ((it is stretching toward the river more than toward al-Hira, and it controlled over the bridge))[4].

In his Buldan, al-Ya'qubi described al-Kufa in his saying, ((al-Kufa is the biggest city of Iraq and the greatest capital, the Dom of Islam and the house of Muslims' immigration. It is the first city that Muslims planned in Iraq in fourteenth year, and through which Arabs planned. It is on the Euphrates from which its people drank water. It is the best and widest, richest and largest than other countries))[5].

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1. The historians and researchers say ((the area of A'aquala, before the foundation of Islamic al-Kufa, was ancient settlements. It was since the dawn (rise) of history, it inhabited by Christians. Tarikh Nasara al-Iraq/Dr. Sohail Qasha:p 399.
2. Al-Boldan/al-Ya'qubi:p146.
3. Khutat al-Kufa/Louis Mason: p13.
4. The same reference: p13.
5. Boldan/al-Ya'qubi:p146.

The historians and linguists differ in the origin of naming of al-Kufa; they have stated that al-Kufa is the red-circled sand, or any piece of sand mixed with gravels[1], it is a substance of Kuf, Takuf, Kufa, Kufan(red sand), called so because people met there[2]. There are other meanings close to this one.

Yaqut al-Hamawi, on the substance of al-Kufa, has stated in his saying ((the capital that is famous as Babylon land from the villages of Iraq, and they called Virgin cheek.

Abu Baker Mohammed Bin al Qasim said that it named al-Kufa because of its circled shape taken from the Arabs' saying," I saw Kufann, (with Dhama on letter (k) and Fatha on circled sand). It has said, that it named al-Kufa as Kufa because it is a meeting place for people as (their saying," the sand has gathered "))[3].

Al-Hamawi said," Abu al-Qasim said," a few thought that it named Kufa because of its location on the ground and every piece of sand mixed with gravel, called Kufa. Others said," it named Kufa because mountain Satima surrounded it as palms of the hand. Ibn al-Kalbi said, "it named for a small hill in its center, they called it Kufan...))[4].

When the Islamic state settled in Arab Peninsula, and the Islamic conquests started to spread over various parts of the world. The Islamic state rushed to Iraq, where it achieved many victories in Iraq villages. Moreover, it wanted to take a place or a camp for fighters, especially, after Islamic forces did great victories in al-Mada'in toward the east. Therefore, the political and military conditions required to choose a place for the Arab conquerors, where they and their families can stay. However, the chosen place must have specific terms and requirements mentioned by Arab officials, and must provide easy and close connection with Caliphate center (in Medina) so that the supplies and other communications could be easy with the center, and in the

Necessary case, the process of withdraw could be easy and without hindrance. Therefore, the coming recommendations from Medina concerning the choice of the suitable place were phrases (at the edge of the land) or (close to the countryside) or (at the border of desert). All these phrases have military meanings.

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1. Qamus al-Muhit / al-Fairosabadi: p851.
2. The same reference: p 851, look for Kuf substance in language references.
3. Mu'jam al-Arab/ Yaqut al-Hamawi: 4/490.
4. The previous reference: p 4/491.

Al-Baladhuri, deceased in 379 AH, says in his Futihat (conquests) that the caliph Omer al-Khatab wrote to the leader who was in charge of opening Iraq and Persia country, Sa'ad Bin Abi Waqqas, ordering him to assume a headquarter for Muslims so that they could start their conquests and works.

He says also, ((Mohammed Bin Sa'ad told me that Mohammed Bin said that Omer al-Waqidi from Abdul Hamid Ja'afer and others that Omer Bin al-Khatab wrote to Sa'ad Bin Abi Waqqas ordered him to take Hijrat and Qairwana as a settlement for Muslims, and to be close to them and not to put a sea between him and them. Therefore, he came to al-Anbar, which he wanted to assume as a settlement, but the flies were too much, so he moved to other places until finally he moved to al-Kufa where he planned and built houses to people and settled the tribes, each in its place. In addition, he built a mosque in 17 AH[1].

Al-Baladhuri says about the choice of al-Kufa ((when sa'ad Bin Abi Waqqas finished the battle of al-Qadisa, he went to al-Mada'in, where he reconciled the Roman and Persians, then he entered al-Mada'in, and seized Isbanubr and Kredndadh (villages) by force, in which he settled his soldiers. Omer Bin al-Khatab wrote to Sa'ad to move his soldiers to Suq al-Hikma (wisdom Bazar). Some said that he moved them to Kufya not to al-Kufa. Al-Aathrm also said that was al Takuf (i.e. the meeting). Others said that Kufa is a name of a circled place of sand. Some called the land in which gravels, mud and sand Kufa. When they settled there, the mosquitoes attached them. Therefore, Sa'ad wrote to Omer informing him that the people were suffering from the mosquitoes' bite. When they settled there, the mosquitoes attacked them. Therefore, Sa'ad wrote to Omer informing him that the people were suffering from the mosquitoes' bite.

In return, Omer wrote to Sa'ad that Arabs are at the rank of camels, and what is proper for the camels is suitable for them. So, choose another site to them, put a sea between them and me, and chose Aba al-Hiyayaj al-Asadi Umar Bin Malik Bin Jinada to plan for them the place[2].

Abdul Masih Bin Baqilt was one of al-Hira inhabitants. [3] He knows the area and its nature. Therefore, he suggested to Sa'ad

1. Fetuh al-Boldan/ al-Baladhuri: p 387.
2. Fituh al-Boldan: p387-388.
3. For more information on Ibn Baqilt look at/ al-Diyarat Llshabshti: p239.

other suitable place to plan as a city. Al-Baladhuri says ((then Abdul Masih came to Sa'ad saying, "I show you a land that is descending far from desert and higher from stagnant water. Thus, he guided Sa'ad to the today Kufa site that called Suratan. Here, he ordered one of his soldiers to throw an arrow to the direction of Qibla, which marked its place. The second threw to the North, which indicated its place; the third one threw to the South, and marked its place, the last arrow threw to the direction of the wind, and indicated its place too; finally, the site of the mosque and the emirate house planned on high place. They threw also arrows to indicate the places of Nazar (Christians) and al-Yemen people, but the left side would be the share of the first who threw his arrow. Yemen people threw first, so they won and planned their houses on the eastern side that was better one, while Christian people took the western side. Both places were beyond the marks, and the rest of the land left for the yard of the mosque and emirate house[1].

This is the start of founding the city of al-Kufa. The people differed on the date of this planning. Al- Hamawi mentions ((the first time, kufa became a city that was in the same year in which Basra became a city in 17 AH. Others said, "It became a city two years after Basra in 19 AH, and some said, in 18 AH[2]. The first thing Sa'ad did after the planning was the choice of the inclusive mosque in al-Kufa.

1. Fituh al-Boldan: p388-389.
2. Mu'jam al-Boldan/Yaqut al-Hamawi: 4/491.

6. Founding of al-Kufa Mosque and its Specifications

The sources of the Arab and Islamic history mention that the construction of basic mosque is one of the cities' fundamentals in the Islamic world.

We have talked on the first model of mosques in Islam (Quba' Mosque) in Medina. We have also mentioned that the first thing done by Allah's preferable messenger (Allah bless him and his family);after arriving to Medina, was to build or found a mosque for the prayer and to launch the Islamic call to the whole world; as it is the call for all people.

On this good norm enacted by Allah's preferable messenger (Allah bless him and his family), and on the model of mosque of Quba' in Medina constructed other mosques. Many mosques built in time of Allah's preferable messenger (Allah bless him and his family). Moreover, the basic inclusive mosques founded after the Islamic conquest in the cities of neighbor countries. In 14 AH, Basra inclusive mosques built, while the inclusive mosque in Kufa built between 15 AH and 17 AH after seizing Basra. In 21 AH built the mosque of Omer al-Bin al-A'aas in Fustat. The mosques were spreading on this manner in the Islamic world.

If we want to mention these mosques, the mosque of Kufa is its mater after the mosque of Mecca and Medina. Sa'ad Bin Abu Waqqas began the construction of the inclusive mosque in al-Kufa, after its foundation directly.

At its beginning, the mosque was simple. Through the narration of Al- Baladhuri, we know that Sa'ad built its mosque and emirate house (i.e. Sa'ad's house) on a high site))[1]. Al-Hamawi

1. Fituh al-Boldan/ al-Baladhuri; p388.

mentions the largeness of the mosque ((it has planned to contain forty thousand human))[1].

Let the historian al-Tabari died on 311 informs us about the beginning of this inclusive mosque in al-Kufa.

Al-Tabari states the events of the year 17 AH and the foundation of al-Kufa ((when they decided to do the construction in al-Kufa, first thing, they has planned and built, was the mosque. it placed in area known as Ashab al- Sabun (owners of soap) and al-Tamarien (sellers of dates) in the market. They planned it, and then a very strong thrower stood in its center, who threw an arrow at his right side. They told everyone wanted to build beyond this arrow, he could do. The thrower launched another arrow at his front and back, they asked everybody who wanted to build behind these two arrows, he could do. Thus, the mosque took a shape of a square from all its sides. They built a canopy in the front of the mosque that had neither flanks nor rears. The square was a collecting place for people. The mosques are similar but they differ from Mecca because of its greatness and sanctity))[2].

Al-Tabari also talked about the fundamentals and the shade, the marble columns and the trench, the roads to the mosque, and Sa'ad's house that located close to it and other things concerning its components.

Al-Tabari says ((the shade stretched one hundred meter over marble columns that belonged to Akasira (Persians), its names like the names of Roman churches. They made a trench round the yard so that nobody could intrude the walls of the mosque. They built a house for Sa'ad near the mosque and between the house and the mosque an excavated road where the money houses (treasury) placed, which is the palace of al-Kufa today. they built for the mosque balcony from Persian marble in Hira, as well as a road in the cowrie, five roads in the yard, and four road at mosques Qibla four approaches and at its eastern side three roads and western side three too))[3].

Al-Tabari continues talking about the details of the mosque, so he mentions the palace that adjoins the mosque, and the house of money, which has stolen, therefore they changed the place of the mosque because of such theft.

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1. Mu'ajam al-Buldan/ Yaqut al-Hamawi: 4/491.
2. Mu'jam al-Buldan / al-Hamawi: 4/491.
3. Tarikh al-Tabari/Bin Jarir al-Tabari: 4/44-45.

He says ((Sa'ad built a palace near the chapel of today Kufa mosque, in which he put the house of money (treasury), and beside it, he built his house. Again they stole the house of money after they has made a hole in the wall. Sa'ad wrote to Omer describing the location of the house of money, and how far away from the yard was.

Omer wrote to him," transfer the mosque beside the house so that it will be opposite to the house because for the mosque people who are entering it at night and in the day, and by this way the house will be protected". The mosque transferred and its construction began. Dhaqan who was from people of Hamdham, known as Ruzuba Bin Bezrjamhr said to Sa'ad," I build the mosque and the palace at the same time."

He used the old style of planning al-Kufa palace, which built by the rubble of marbles belonged to Persians outside Hira. He placed the mosque beside the house of money and close to the palace. Its right side to the Qibla extending to the end of the yard of Ali Bin Abu Talib (peace be upon him). The yard was its Qibla, and then he extended the mosque where its Qibla became to the yard and on its right side the palace. It constructed from marble columns belonged to Kisra churches))[1].

The mosque was still on its form and construction until the time of Mua'wiya Bin Abu Sufyan when the reconstruction, the change and the process of widening and developing began.

Al- Tabari says ((the mosque is remained as it is until the period of Muawiya Bin Abu Sufyan when it rebuilt by Zeyad. As Zeyad wanted to rebuild the mosque, he called builders of pre-Islamic period to who he described the mosque's site and disclosed his wishes. He said to builders, "I want imaginative and a unique construction and style, but I can't imagine".

Therefore, one of the builder said to him," such kind of construction was of Kisra only". From mountain of Ahwaz, we bring the columns pierced and filled with lead and white lead of iron, which will rise the mosque thirty meters to the sky, and will have a roof, flanks and rears. This will strengthen and fix the construction of the mosque"))[2].

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1. Tarikh al-Tabari/Bin Jarir al-Tabari: 4/46.
2. Tarikh al-Tabari/ al-Tabari: 4/46.

Al-Hamawi says about the extension and the expansion of the mosque during the rule of Zeyad and Mua'wiya ((when Zeyad sat on the throne, he increased the mosque in the length of twenty thousand human (i.e. more than twenty thousand meter), and he brought marbles and columns from Ahwaz))[1]. This means that ninety thousand prayers can pray in the mosque. Its capacity becomes bigger, wider and more inclusive.

If the first design for the first Islamic mosques was like Quba' design that is modest and simple, and has specified primitive specifications, as we mentioned, the other mosques built after this mosque, they do not differ from it very much in its aims and its specifications. They were simple and modest having specified specifications and elements as in that first mosque.

If we remember that, the aim of the greatest Prophet's mosque (Alla bless him and his family) was to establish the most important basis and rules of Islam: the prayer and the worship of Lord of Worlds, and doing the Judgment of the Sky through that modest mosque. We can say, the aim of the inclusive mosques in Kufa city was that the same for the greatest Messenger's one in Quba' in Medina. Its aim is to perform the prayer and the worship of only one Allah, to perform the Judgment of Allah Almighty and His Shari'a throughout the activities practiced in the mosque if it is possible.

The specifications and objective of the inclusive mosque in al-Kufa were the same of the preferable Messenger's mosque (Allah bless him and his family) in general, not in its partial details.

If we remember, the mosque founded by the greatest Messenger (Quba mosque, we will know the unnecessary additions and increases such as minarets, domes, compartments and even the place of ablution) were not found in the first Islamic mosque. If we know such fact, and at the same time, we know the simple specifications and components of al-Kufa mosque during its foundations, we will directly realize that al-Kufa mosque was pure primitive followed same route of Messenger's mosque. It takes the same work and aim that is the satisfaction of Allah Almighty, and of the greatest Messenger (Allah bless him and his family) and applying the Judgment of Allah Almighty.

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1. Mu'jam al-Buldan/al-Hamawi.

That does not mean that there is an existence of a lit-eral matching between the two mosque, the Prophet's mosque and the Kufa mosque, but it is a similarity in the foundations and the key elements. No doubt is that the spatial and temporal circumstance have its merit and its role in the presence of the difference and of the similarity.

The truth that has to be said, that the general specifications of the mosque of al-Kufa at its initial beginnings were on the same steps of the general specifications for the mosques of Greatest Messenger (Best prayer and peace be upon him).

Here, we can mention the image of the inclusive mosque in al-Kufa including its beginning and its general specifications...as a model for first Islamic mosques... in our Islamic world, in order to have a clear original image in our minds.

The inclusive mosque in al-Kufa is a simple inclusive mosque basically, far from developments of civil architecture and decorations of civilization that occurred later.

Its key aim, as mentioned above, was fiducially and religiously, educationally and daily goal, as it is the goal for the mosque of Greatest Messenger, Quba' mosque in Medina, performing all kinds of Prayers and establishing the rule of Islam and managing the affairs of Muslims related to their different matters, which is the main objective that Islamic religion will.

The physical and natural basis of the mosque is a large area of Allah land in a suitable place of the city or any city. It is usually in the center of the city surrounded by houses and homes, markets, roads and other various facilities.

And thus it was the mosque in al-Kufa, the mosque was the nucleus or axis of the city of al-Kufa surrounded from different side by buildings and various facilities, the main roads passing it by and the shops, housing plans and other various facilities distrusted according to it.

- The inclusive mosque in al-Kufa located in the position of the owners of soap and sellers of dates in the market.

- From this position of the mosque and from one throw of an arrow at every side of the mosque fourth sides, the people built their houses. Al-Tabari says ((the mosque became a square which distances are equal from all its side))[1].

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1. Tarikh al-Tabari/ al-Tabari: 4/45.

- The mosque took the shape of a square in which built a shed or a covered part for lodging the prayers. The mosque built on marble columns which length 100 meter but it had not rears and wings at the beginning.

- Then the greatest mosques in al-Kufa surrounded by ditch so as anyone cannot break into its buildings. The mosque surrounded by hole for its protection and preservation, for the first designer did not draw walls for the mosque in the map.

The expansion of the mosque was as al-Hamawi says, "the mosque accommodates forty thousand man, then Zeyad Bin Abih increased twenty thousand human, so its capacity of accommodation became about sixty thousand human[1]. Al-Hamawi said also ((al-Sha'abi said," Kufa mosque is six farms and six bushels or follicles (measure for weighing grain)and Nafrukh increased nine bushels or follicles))[2].

The mosque floor paved with earth and then with gravels. Al-Baladhuri says ((al-Mughirah increased the Kufa mosque and built it, and also Zeyad increased the mosque. The reason of throwing gravels in the mosque and in Basra ones as well, was when people were praying, they raised their hands filled with dust, so they shake them. Therefore, Zeyad said that the thing made me afraid that people might think in the later days shaking hands is a custom in the prayer, so he increased and expanded the mosque and ordered to bring gravels and threw into the courtyard of the mosque))[3].

However, the walls and doors, the chapel and the pulpit, the wings and the rears, and the simple normal addition have built after a short period.

Here, we can summarize the specifications of the in-clusive mosque in al-Kufa at its beginnings and its initial stages in the following points that are the general fundamentals for the mosques in Islam imitating the first mosque, the mosque of the Greatest Messenger.

- The courtyard or the public arena
- The shed or the canopy for accommodating the prayers
- The square shape
- Qibla, chapel and platform
- Paving of earth and gravels

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1. Mu'ajam al-Buldan/ al-Hamawi: 4/491.
2. Pervious reference: 4/492.
3. Fituh al-Buldan/ al-Baladhuri: p389.

- The ditch or walls and doors

In addition, other simple things that the nature of mosque needs to establish the Wisdom of The Great Almighty, to worship Allah and to perform prayer.

After those first beginning, new components, elements and landmarks or features have used, and we will talk on them later. We prefer in few detail talking on some of what we mentioned above, the components and elements used in this dignified mosque.

The historians, geographer and scholars have praised this great mosque in terms of its construction and its breadth in addition to its key function in performing the prayer, Friday prayer and its big role in administrative, scientific and social fields, but with the passage of time exposed to the destruction and negligence. It was a change that included the whole Kufa city, and not only had the mosque, because of many problems and disturbances touched its status, which had in days of its scientific brightness and greatness.

The ruins and weakness can be clear through what the traveler Bin Jubayr, died 641 AH, where he found the destruction everywhere and the mosque called (archaic mosque)[1], as he called it during his visit. He described the mosque that was located at the end of the city on the eastern side. The distance between it and the city was full of ruins and empty from any building. Apparently, the mosque kept on its original fundamentals as a big mosque despite these circumstances.

He mentioned also the length of mosque columns, and its high roof, in addition to Ibrahim's niche and Imam Amir al-Mu'minin's chapel, as well as the position of foundations of the earth gushed for the prophet Noah(peace be upon him), and the other remains. One can refer to them in the journey of Bin Jubayr[2]. Bin Batuta gave the same description, died 779 AH, and we will mention them later.

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1. Bin Jubayr's journey/Bin Jubayr: p176.
2. Bin Batuta's Journey/ Bin Batuta: p231.

7. Other mosques in al-Kufa

The Islamic mosques differ that founded by Muslims in the regions and cities between one and another, and they differ in terms of merits and space, of bigness and smallness, of luxury and sophistication and of class.

They also differ in terms of the mosques that will satisfy Allah Almighty and the mosques that do not please Him Almighty. The mosques that satisfy Him Almighty, are those normal blessed mosques that built by faithful believers. These mosques are usually known as (blessed mosques), for instance, the first one (the mosque of Greatest Messenger) or Quba' mosque in Medina.

The mosques that do not please Him Almighty are those damned mosques, which built by hypocrites, enemies of Allah, for example, Dharar mosque built beside Quba' mosque.

This comparison between the two types of mosques stated in the Glorious Qur'an. The mosques of Quba' that is the mosque of piety according to Qur'an expression compared with mosque of Dharar and both mosque have mentioned. Allah Almighty said:

{***And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as outpost for those who warred against Allah and His messenger aforetime, they will surely swear: we purposed naught save good. Allah witness that they verily are liars* Never stand (to pray) there. A place of worship, which was founded upon duty (to Allah) from the first day is more worthy that you should stand (to pray) therein, wherein are men who love to purify themselves. Allah love the purifiers***.}[1].

In the descent of these honorable verses, the expositors said ((Bani Amru Bin A'auf built Quba mosque. when they finished it,

1. The repentance Surah/ verse 17-18.

they sent to Allah's messenger (Allah bless him and his family)to come to them, so he went to them and prayed in the mosque.

A group of hypocrites from Bani Qinm Bin A'auf envied Bani Amru. They said," we will build a mosque in which we will pray and will never attend with the group of Mohammed. They were twelve man, and others said that they were fifteen man. Among them were Tha'labh Bin Hatab, Muta'aib Bin Qushayr and Nabtel Bin Harith. Therefore, Bani Qinm built a mosque beside Quba' mosque. When they finished it, they came to Allah's messenger (Allah bless him and his family) while he was ready to go to Tabuk battle saying: " O, messenger of Allah, we have built a mosque for urgent need, for a rainy night and a cold night. We like to come and pray in the mosque to bless it". Allah's messenger said, "I am travelling now, when we will return back, Allah Willing, I will come and pray in your mosque. These verses descended concerning the mosque, when Allah's messenger went to Tabuk.))[1].

For this reason, the Glorious Qur'an states two kinds of mosques, those of a goodness, a piety and a blessing satisfying Allah Almighty, and mosques that are not blessed and are damned and have harms on people.

Undoubtedly, the great majority of mosques are blessed and good ones, but the land does not empty from damned mosques... the first one is Dharar mosque that mentioned in the Glorious Qur'an compared to Quba' mosque of goodness. The meaning of Dharar as al-Zamakhshari says (("Dara rah" is a harm for their brothers, the owner of Quba' of goodness.))[2].

If the kufa mosque was one of the blessed and good mosques, which the prophets, trustees and good people blessed for its divine goal: the prayer, the worship and the managing of the affairs of goodness for all people. Surely, in al-Kufa, there are many blessed good mosques presented many religious secular services, which were less than the inclusive mosque, the mother Kufa mosque.

Besides, the mother mosque (the great inclusive mosque) and other blessed mosques in al-Kufa, on the contrary, there are mosques founded not to Allah Al-mighty or to service religion and society, such mosques are damned ones like first Dharar mosque that mentioned in the Glorious Qur'an.

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1. Mujama' al- Bayan fi Tafser al-Koran/ al-Fadhel al-Tabrisi: VL 5/109.
2. al-Kashief/ al- Zamakhshari: 2/295, Tarikh al-Tabari: 5/109.

Imam Abu Jafar (peace be upon him) referred to these two types existing in al-Kufa. He said ((in al-Kufa, damned mosques as well as blessed ones.The blessed mosques are

Qhani mosque, by Allah, its Qibla is a justice and its mud is good. It built by faithful believer. The life will not end until two springs gushed from it, and it will have two paradises, but its people cursed and it stolen from them.

Banu Dhafr mosque, which is al-Sahla mosque

A mosque in al-Khamrah

In addition, Ja'afi mosque and today it is not their mosque[1].

There are those who add Yunis Bin Mati mosque that is on the rear of al-Bakhsa.

Some of our companions from Abi Abdullah (peace be upon him) mentioned the damned mosque. Abu Abdullah said "Amir al-Mu'minin (Allah's prayers be upon him) in al-Kufa, forbids the prayer in:

1. Al-Asha'th Bin Qais mosque
2. Jarir Bin Abdullah al-Bajali mosque
3. Samak Bin Makhrama mosque
4. ShabIth Bin Raba'ai mosque
5. Taym mosque[2].

Actually, there are a large number of mosques, which number is more than of mosques in other Islamic cities. It is difficult to account the mosques of the Kufa history since its establishment until nowadays.

In a study by Dr. Hisham jia'ayit on the different types of al-Kufa mosques, both the blessed and damned mosques, he mentioned, "they are mosques being the subject of reverence or a curse, according to the circumstances. One must distinguish between the inclusive mosque called the greatest Mosque sometimes and the dedicated one to the Friday prayer and all official prayers that begin in sermon and a meeting of the nation under the supervision of the governor, and other increasing simple mosques.

The greatest mosque has a special status not because it was larger than others were, but because of its great functions and its

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1. Furua'a al-Kafi/a-Kuliyni:VL 3/486.
2. al-Kufa/fadhil al Kufa wa fadhil Ahlaha wa masajidah/ majmua'at bihuth/p102.

great symbolism. On the contrary, of that, the normal mosques do not exist as original mosques, but they founded according to tribal plans after the first period, as mosques carried a person name, or mosques relating to the clan but not to the tribe. One can assume that if there was a mosque for every tribe in al-Kufa, once upon a time, after 100 years certainly, this will increase the number of mosques to be more than a hundred.

The proliferation of the buildings of the worship and its extension across all urban space as well as having the greatest centralized mosque, all of this is forming each Islamic future city, and thus, it is the legacy of the first century. This thing emphasizes strongly that the regions should be headquarter and center for the purpose of making the Arabs Muslim themselves beside the presence of other two roles as a focus point for the migration and the supervision and as guards of the countries as the same time.

If the great mosque is located in the public space, al-most all other mosques fall within the possession of the tribe or clans classification[1].

Then Dr. Hisham Dja'ayit gives a list of (the Kufa mosques) and we will mention the names of mosques as a complement for the research.

A list of the Kufa mosques as mentioned by Dr. Hisham Dja'ayit:

- Abd Qais mosque or Dhfir, it may be al-Sahla
- Abu Dawod or al-Qasas mosque
- A'audi Bin Hatam mosque
- Ahmas mosque or Mizina or Bariq mosque
- Al-Ansar mosque
- Asha'ath or al-Jawashin mosque
- Bani Abdullah Bin Daram mosque
- Bani Aa'dai mosque
- Bani Aanz mosque
- Bani Aud or Bani Firn mosque
- Bani al- Bida' mosque
- Bani Budlat mosque
- Bani Dhil mosque
- Bani Judhaimah mosque

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1. al-Kufa/ Nashat al-Madina al-Arabiya al-Islamiya/Dr. Hisham ja'ayit: p413-414.

- Bani Dahman mosque
- Bani Hilal mosque
- Bani Kahil or Amir al-Mu'minin mosque
- Bani Makhzum mosque
- Bani al-Maqasf mosque
- Bani Muorah mosque
- Bani al-Sayeid mosque
-Bani Shitan mosque
- Bani Jarir Bin Abdullah al-Bajali mosque
- Ja'afi mosque
- Qhani mosque
- Al-Hamra- mosque
- Al-Nikha'a mosque
- A mosque existed in al-Hamra
- Al-Sukun mosque
- Sa'asa'ah Bin Suhan mosque
- Shabith mosque
- Samak mosque or al-Hawafir or Bin Halik mosque
- Taym mosque
- Thaqif mosque[1].

1. Al-Kufa/Nashat al-Madinat al-A'arabiya al-Islamiya/Dr.Hisham Ja'ayit: p415-416.

8. Designations of Kufa Mosque

The history states that the land of al-Kufa before establishing as an Islamic city, was a Christian area known as (A'aqula)[1]. It was an extension of the area of Christian al-Hirah. We have indicated to this previously.

In the year 17 AH, or nearly to this date, Saad Bin Abi Waqas built al-Kufa in A'aqula area or close to it.

The researchers have disagreed on the meaning of al-Kufa, but they agreed on the Arabic original of the word coming from the Koof and its linguistic derivations. The linguist al-Jawahiri who died in 393 AH, mentioned some of its meaning," the red sand by which al-Kufa was named. In addition, Kufan is a name for al-Kufa. The names Koofat Takoofa, it means that you are now going to al-Kufa"[2].

When Sa'ad planned its first mosque (al-Kufa Mosque), which was the foundation followed by the next buildings as houses, roads, market and other facilities. It called as (al- Kufa Mosque a proportion to the city that they have chosen; it was al-Kufa.

However, the incoming religious narrations and news that we have known in time of recoding (the first century of immigration) or some of them stated that al-Kufa mosque was or its origin was before the founding of the city of al-Kufa about 17 AH. They reported it with the Arabic naming (i.e. Masjid) mosque, which we knew after establishing of al-Kufa: al-Kufa Mosque or al-Kufa Inclusive. This means the Islamic Arabic naming used by Muslims in various Islamic eras.

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1. We mentioned in our book (al-Najaf qabil al-Islam) a chapter on A'aqula al-Hirah al- Nasraniya. There is information on al-Kufa area before the establishment of the city (under printing) Dar al-A'arif /Beirut.
2. Al-Sihah al-Jawhari: p4/1424. For more names of al-Kufa look at al-Dhakhir magazine. No 8:p77.

Did the naming of al-Masjid (mosque) in time of the prophet Adam, or the prophet Idris, the prophet Noah, or other ancient prophets the same naming used in Islamic time (al-Kufa mosque) or (al-Kufa Inclusive), or the naming was in the languages of the ancient clans during the time of the ancient prophets?

Certainly, we do not know those original names used by ancient prophets and clans that were with them.

All what we know is what the Arab narrators conveyed in the time of recording the preferable prophet and pure Imams' Hadiths (peace be upon them) through Arabic clear tongue: al- Kufa Mosque or al- Kufa Inclusive or Collector.

And where we cannot know the designations of the ancient tribes of this mosque where it was before Islam by religious incoming narrations to us, let investigate what it can be examined of this mosque naming or designations in Islam if it is possible.

There is no doubt that our key sources in the naming or designation are religious stories and news from the Prophet (Allah bless him and his family) and the infallible Imams (peace be upon them), and what reported in the Arab Islamic heritage.

Through these Arab Islamic sources, we can grab the famous of the incoming naming or designations to this holy Islamic mosque, embraced by the holy city of al-Kufa.

Muslims have called that new scared building that they built in al-Kufa along the lines of the Greatest Prophet mosque (Pray and peace be upon him) the Kufa mosque relative to the new city Kufa, as we mentioned before.

The naming of this new scared building al-Masjid (the mosque) was coming from the exclusive prostration to Allah Almighty performed by the Muslim who is praying in the mosque or in the place of the prostration and the worship to Allah. For the prostration is the most indication of proximity to Allah Almighty and faith in Him as Lord Who is the One and has no partner. The genitive of place or country in which is located, is the mosque of (al-Kufa). Therefore, it has known as the Kufa mosque. If it were in other place, it would take the name of that place and attributed to it, for example, if it were Damascus, Baghdad, Mecca or Medina.

The designation of (the Kufa mosque) came into stories and news and into Islamic and Arab heritage in the clear abundance. It was the most common naming of all other designations in the Arab- Muslim world. We will see later in our research whether this

mosque has been describing as the inclusive mosque, or the Inclusive alone, or other designations

We have already mentioned the meaning of the mosque. It is an indicative attribute of inclusiveness and the meeting of people in the mosque, or the performance of Friday prayers or group prayer there. Usually the Inclusive Mosque is larger and most inclusive than the one did not attribute as a collector (the mosque).

Many designations, titles, or attributes came into our Islamic and Arab heritage and in the religious narrations and news for (the Kufa mosque). We can here summarize these mentioned designations to complete the image with which the meaning of the mosque can be completing.

From those designations:

- The Kufa Mosque is the famous naming in the reli-gious narrations and news, and the in Islamic and Arab heritage. It is a general naming for this specific construction located in the core of the holy Kufa. It is the first naming by which those old kuffian building have been named. Most history books and stories mentioned such as Al-Baladhuri in his book (Fituh al-Buldan)[1], al-Mosoodi in his book (al-Muruj)[2],al-Isfahani in his book (al-Aghani)[3], Ibn Khalqan in his book(al-Wafiyat)[4],al-Hamawi in his book (Mu'jam al-Buldan)[5], and many other sources, here, there is no either time or space to mention.

- Many historians mentioned the naming the Inclusive Mosque[6] or Collector Mosque[7] or Inclusive (mosque) of Kufa[8], for example, Bin al-Jouzi in his book (al-Muntadhim), al-Ethir in book (al-Kamil) and Ibn

Shahr Ashoub in his book (al-Manaqb), al-Hamawi in his book (Mua'ajam al-Buldan), and others. As we mentioned that, the Inclusive Mosque is the main one in the city in which performed Thursday prayers and Friday as well as feasts prayers. Moreover, it is the place where the laws of Allah Almighty practiced and where

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1. Fituh al-Buldan/ al-Baladhuri: p 389.
2. Moruj al-Dahab/ al-Masoudi; p2/426.
3. al-Aqani/ Abu Faraj al-Asfahani: VL7/26.
4. Wafiyat al-A'ayan/ Bin Khalakan: 2/454.
5. Mu'jam al-Boldan/al-Hamawi: 4/492.
6. Tarikh al-Ya'aqubi/al-Ya'aqubi: 2/149.
7. al-Muntadhim/ Ibn al-Jaouzi: 4/221.
8. Manaqb al-Abi Talib/ Ibn Shahr Ashoub: 2/341.

the study and education took place. Thus, it is the Inclusive Mosque.

- The Greatest Mosque in al-Kufa, it is also a famous naming, which indicates the trait of the Greatness of the mosque and its large importance in its city and the world. A large number of historians and researchers mentioned this designation, as al-Tabari in his book (al-Tarikh al-Tabari)[1], al-Masoodi in his book (al-Muruj)[2], Bin al-Jauzi in his book (al-Muntadhim)[3], and many others.

- Al-Jahidh used the name "the Inclusive Greatest Mosque" in his letters. This naming indicates the great-ness and highness of this mosque[4].

- The Greatest Inclusive Mosque mentioned by Bin Qutaybah in his book (al-Ma'aarif)[5].

- The Biggest Mosque mentioned by al-Khatib al-Baghdadi in his book (al-Tarikh)[6].

- The Group Mosque mentioned by Bin Sa'ad in his book (al-Tabaqat))[7].

- Kufan Mosque mentioned in the stories. Al-Kulayini mentioned it in his book (al-Kafi)[8].

- Kufan is also a name mentioned in the language sources[9].

- IBn Jubair mentioned "The Ancient Mosque" in book (Rihlat Ibn Jubair), after the passage of time on mosque's construction and negligence[10].

- The Venerable Mosque, the word venerable is an attribute for the mosque as an honor and interest in it. This name mentioned by Bin Jubair in his book (Rihlat Ibn Jubair)[11]. There are other names and attributes for the Kufa mosque, you can find on the pages of the heritages and the histories.

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1. Tarikh al-Tabari/ al-Tabari: 5/146.
2. Muruj al-Dadhab/al-Masoodi: 2/424.
3. al-Muntadhim/ Ibn al-Jaouzi: 6/151.
4. Rasa'il al-Jahidh/ al-Jahidh: 1/326.
5. al-Maarif/Ibn Qutayba:p 372.
6. Tarikh Madinat al-Salam/al-Khatib al-Baghdadi: 16/618).
7. al-Tabaqat al-Kubrah/ Ibn Sa'ad: VL 6/12.
8. al-Kafi/ al-Kulayini: 3/487.
9. al-Sihah/ al-Jawhri: 4/142.
10. Rihlat Ibn Jubair/ Ibn Jubair: p176. It is worth mentioning that the name (inclusive ancient mosque) is a mosque in Egypt/ al-Muntadhim/Ibn al-Jaouzi:VL 14/24.
11. Rihlat Ibn Jubair/ Ibn Jubair: P176.

9. The Kufa Mosque over Time

Previously, we discussed the foundations of the Inclusive Mosque in al-Kufa, and we mentioned its beginnings that were along the lines of the Mosque of the Greatest Prophet (Allah bless him and his family) in Medina.

Moreover, we stated its main fundamentals that were the same for the initial Islamic Mosques. These fundamentals and beginnings were simple, normal, and far from unnecessary decorations, additions and accessories.

The ancient mosques contained only courtyard or square area, Qibla, chapel, platform, doors, walls and other necessary fundamentals for any mosque that can form a place to be a mosque.

However, the mosque or the initial mosques did not remain on the same style or design for a long time. Over time and the developing of political, social and daily various life, new things and requirements happened that did not exist before, these modernizations applied on the mosque too.

At the beginning, the Inclusive Mosque in al-Kufa was a big area, a canopy or shelter, earthy ground, and without wings and rears surrounding with ditch and other simple necessary things. This is the case with the beginning of everything or matter, but the changes, the additions and the expansions happened within the passage of the time and the development of the life.

The first change applied on the Inclusive Mosque in al-Kufa was the change of its place and site, after a short time from the first planning, and that was because of the robbery of the house of money (treasury) which was a part of the emirate house locating close to the wall. Al-Tabari says, ((then they make a hole in the wall of the money house and they took sum. Thus, Sa'ad wrote to

Omer where he described for him how far the distance of the place of the money house from the courtyard and the house was. Omer wrote to him," Move the mosque beside the house and make the house its Qibla because people will be watching it at night and in the day for having shares in its money. So Sa'ad moved the mosque and its construction grew)).

If we put aside the change in the location and the position that was a slight change, we will know that one of the other changes affected the origin of the Inclusive Mosque is the expansion of the area of the mosque and its extension. Al-Baladhuri cited ((Ali Bin Mohammed al-Mada'ni from Moslima Bin Muharib and other said, "al-Mughira increased and built the mosque[1].

Al-Baladhuri adds about other additions, saying ((Zeyad made a balcony in the mosque and renewed by Khalid Bin Abdullah al-Qasri))[2].

The balcony considers one of the additions and the increases did not find in the initial Islamic mosques. Dr. Hussein Mu'nis says ((a balcony is an element which does not use in the plan mosque. the balconies build usually at the front part of the mosque. it is a special place for prayer to Sultan family))[3].

Al-Tabari mentions the additions of Zeyad Bin Muawiyah saying, ((when Zeyad wanted to build the mosque, he called builders of pre-Islamic. He described to them the site and estimated the mosque length as he wished. A builder who worked for Kisra said," This construction cannot build until we bring the columns from Hawas Mountains, in which we must make a hole and then fill with white and iron leads[4]. These will rise the mosque thirty meters to the sky, and we build wings and rears))[5].

Al-Hamawi mentioned about Bin Zeyad ((Abdul Malik Bin Umair said, "I saw Zeyad walking around the mosque, who said, " I spent eighteen hundreds on each column, but the mosque is still the same as the other mosques"))[6].

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1. Fituh al-Buldan/al-Baladhuri: p389390.
2. Fituh al-Buldan/al-Baladhuri: p389390.
3. Masajid al-Islam wa al-Moslimin fi Shata al-A'ausur/ Dr. Hussein Mu'in/ Mujalat al-A'rabi/ No 156/1971:p34.
4. al-Safied/ Jama'a Safid, white steels with attached pieces.
5. Tarikh al-Tabari/ al-Tabari: 4/46.
6. Mu'jam al-Buldan/al-Hamawi: 4/492-493.

Al-Hamawi talked about al-Hijaj Bin Yusuf al-Thaqafi died in 95 AH, and on the changes affected the Inclusive Mosque in Kufa saying," Something falls from the mosque, al-Hijaj ordered to tear down it and then he rebuilt"))[1].

Al-Hamawi also reported ((During the era of al-Mukhtar in 120 AH, the wall was next to his house, falling, and rebuilt by Yusuf Bin Omer))[2]. In Abbasid age, other changes and new things happened on the Kufa Mosque. The Caliphs took an interest in the Inclusive Mosque in al-Kufa. In 132 AH Abu al-Abbas al-Safah became the first Caliph of Banu al-Abbas, and the homage ceremony held in the Kufa mosque. He held his first speech on the mosque's platform. Ibn al-Ethir says ((He rode a piebald horse with his family, and then he entered the emirate house. Then he came out of the house and went to mosque where he held his speech and performed the prayer with the people. After they finished the prayer, he ascended the platform, and they pledged him the Caliphate. Also, his uncle Dawud Bin Ali ascended the platform, and followed him by Abu al-Abbas))[3].

However, the most important and dangerous event of this mosque was when al-Qaramita took it as headquarter for their meetings and their works. One of their action was the transfer of the Black Stone from honorable Mecca to the mosque, where they put it at the column of Ibrahim, known as Ibrahim Shrine so that they could change the ceremony of Hajj from honorable Mecca to the Kufa Mosque. The honorable Black Stone remained twenty-two years in the mosque.

Al-Hamawi says ((al-Qaramita, Allah's curse be upon them, in 317AH entered Mecca by force. They stole the Black Stone and murdered al-Hajjaj and robbed their house, where they picked the Black Stone up from its place and carried with them to their country in al-Ahsa of Bahrain land. Bajikam al-Turki, who captured over Baghdad, during the days of al-Radhi Billah, offered to them thousands Dinars in order to return the Black Stone back, but they refused.

Al-Sharif Abu Umar Bin Yahya al-A'alawi intermediate between them and the Caliph al-Motia'a, Billah in 339 AH. They accepted his terms, so they brought the Black Stone back to al-

1. Mu'jam al-Buldan/al-Hamawi: 4/492-493.
2. Mu'jam al-Buldan/Yaqut al-Hamawi: 4/493.
3. Al-Kamil Fi al-Tarikh/Ibn Ethir: 5/411.

Kufa, where they put at the seventh column, and then they carried the Balck Stone and put in its original position, where they protested saying," we took it with a command and we returned it back by order".

The absence of the Black Stone was Twenty-two years from the Grand Mosque))[1].

The Mosque in the Sixth Century (the visit of Ibn Jubair)

In the sixth century AH, and during the time of the traveler Ibn Jubair living from 540 AH to 614 AH, he talked about al-Kufa and its mosque. He says, "It is a big city that has ancient buildings. The ruin is everywhere, and the destruction is more than construction. It is enough with the succession of days and night, which were both good and bad, but the building of this city, must be with marbles[2].

Bin Jubair talked also about the Kufa Mosque, which he called (the ancient mosque). On his views, he says ((the ancient mosque located at the east of the country, and from the eastern side, there were not buildings attached to it. It was a big mosque, which had five tiled floors; each side has two tiled floors. The tiled floors had poles with masts, which were from carved stones built piece on piece filled with lead. It had the same feature that we mentioned in Allah Messenger mosque (Allah bless him and his family). These carved stones connected to the roof of the mosque and the eyes do not distinguish between the various lengths of the poles. I never saw on the earth such a mosque having such taller poles and highest ceiling.

This venerable mosque has significant traces, including the house next to the niche at the right side facing Qibla known as the chapel of Ibrahim al-Khalil (Allah bless him and his family) over which there is a black cover to maintain out which the speaker comes wearing black clothes of the sermon. People crowded performing the prayer at this blessed position.

Next to the right side of the Qibla, and near to the niche of Ibrahim, there is a niche covered with the sticks of the teak; it is high from the tile's yard, which is like a small mosque.

It is the niche of the Commander of the Faithful Ali Bin Abi Talib (may Allah be pleased with him), and in that position, the

1. Mu'jam al-Buldan/Yaqut al-Hamawi: 2/494.
2. Rihlat Ibn Jubair /Ibn Jubair: p176.

damned mobster Abdurrahman Bin Muljim hit him by sword mobster. Therefore, people are praying, weeping, and supplicating there.

In a corner that was at the end of this Qibla tile con-necting to the end of the western tiled floor, there was a place similar to a small mosque, which covered with sticks of teak. It was the foundation of the gush of the earth, and it was a verse for Noah (peace be upon him), behind this place, outside the mosque, the house where he lived. In addition, beyond Noah's house, there was other house; it has said that it was the worship place of Idris (peace be upon him). These both houses were connecting to a space that joined with the mosque Qibla wall. There was also the place, where the ship built. At the end of this place, the house of Ali Bin Abu Talib was (may Allah be pleased with him), where they washed him. A house connected to Ali's house, known as the house of Noah's daughter (Allah pray upon her). Those precious traces that we heard from the tongues of town's old men. We recorded them as they told us, and only Allah know the trueness of this whole story.

At the eastern side of the mosque, there was a small house. It is the grave of Muslim Bin A'akeel Bin Abi Talib (may Allah be pleased with him). Inside the mosque, a big creek of Euphrates contained three big basins[1].

The Mosque in the Eighth Century (visit of Ibn Bat-tuta)

In the eighth century AH, the Moroccan traveler Ibn Battuta, lived from 709 AH to779 AH, has visited al-Kufa and the Inclusive Mosque. He described the situation of the Kufa city as well as its Greatest Mosque and how it was. Ibn Battuta's description is close to Ibn Jubari's one in spite of the difference between their deaths is about 165 years. Perhaps, Ibn Battuta has quoted from Ibn Jubair, who says ((its Greatest Mosque is an honorable big one. It has seven tiled floors built on poles of huge carved stones cutting to parts that have put one over the other and filled with lead. They have excessive length and this mosque has dignified traces.

Some of these traces is a house next the niche at the right side to Qibla. It was the chapel of Al-Khalil (Allah pray upon him), close to it, there was a high niche covered with sticks of the teak. It was the niche of Ali Bin Abu Talib (may Allah be pleased with

1. Rihlat Ibn Jubair /Ibn Jubair: p177.

him), where the mobster, Bin Muljim, hit him, and there people went to perform the prayer. At the corner of this tiled floor, there was a small mosque covered with sticks of the teak. It was the foundation of the gush of the earth, where it was the flood of Noah (peace be upon him).

They claimed that outside the mosque, there was the house of Noah (peace be upon him), beside it, they al-leged that there was a house of the worship place of Idris (peace be upon him) connecting with the Qibla wall of the mosque and where Noah (peace be upon him) has built his ship. At the end of this space, there was the house of Ali Bin Abi Talib (may Allah be pleased with him), where they washed him, connecting to the house, other house known as Noah' house (peace be upon him). Allah knows about the trueness of the whole story.

At the eastern side of the mosque, there was a high house where the grave of Muslim Bin A'akeel Ibn Abi Talib (may Allah be pleased with him), close to it, outside the mosque, there was the grave of A'atika and Sukaina, the two daughter of al-Hussein (peace be upon him))[1].

The Mosque in Eleventh Century (Visit of Safi Al-Awl)

As it mentioned in the history, in the eleventh century, Shah Safi al-Awl 1038 AH-1629 AD (the year of his rule) visited Najaf and other holy Shrines in Iraq in 1042 AH- 1632 AD, where he committed his vows and gifts. He ordered to dig a wide deep river around al-Hillah until the Kufa mosque, and from there to al-Khawarnq.

This river has passed by the shrine of Hani Bin U'rwa as it appeared when the reconstruction made on this shrine. The river reached until the center of the Kufa mosque, at place known the foundation of the gush of the earth (the ship). At that time, anybody came to the Kufa mosque; he could do his ablution in this river.

In the days of this Shah, the minister, Mirza Taqi al-Din, made a great and wide reconstruction on the Kufa mosque. Al-Sayed Sharaf al-Din Ali al-Shulistani al Najafi was one of Najaf scholars and one of the contemporaries of this minister. For the confidence of the mentioned minister in al-Shulistani, he made him the supervisor on the reconstruction. When the reconstructions

1. Rihlat Ibn Battuta /Ibn Battuta: p231.

completed, he wrote a report containing what happened to the mosque during the process of the reconstructions., Actually, we have a great benefit, from the manuscript of this documented report in which al-Shulistani said:

((In the Qibla wall of the Kufa Mosque, there was a big, neglected niche. This niche was unknown as Ali's Niche or it belonged to any prophet or any Imam. When the mosque became a ruin, its columns destroyed, and its original floors disappeared; the minister Mirza Taqi al-Din Mohammed ordered to clean the mosque from the residuals and to rebuild the Qibla side. Moreover, he ordered to remove the dust and remaining bricks in the courtyard and to clean the original floors. The minister also ordered to build shops on the eastern and western sides of the mosque. After the process of cleaning the mosque from dust, ruin and residuals, the famous door and niche known Ali's door and niche (peace be upon him) appeared connecting to the original floor tile, and they were two meters higher than it. The neglected built niche in the center of the wall was connecting to and extending to the wall. it seemed to be that there was a large door near and connecting to the niche too.

The cylinders and the ledges were in an arranged order from the beginning to the end of the Qibla wall, over which the minister built his construction. At that niche, there was a big ledge but there were no columns between its both sides. As this big niche became old, the minister ordered to remove its façade in order to whiten. While they are removing the façade, they found three white layers filled with red color under the residuals. Here, the prince has confused of what he has seen. Suddenly, I remembered that this niche was Ali's niche (peace be upon him) where he prayed. It connected to the original floor tile and located in a big ledge where the scholars and elite met. It is the place from which al-Imam (peace be upon him) departed the mosque to his house after the prayer. Thus, it is the door used by Ali (peace be upon him) when he departed his house to the mosque because it was con-necting to the floor tile. When the wall was old and that niche was into it, the state did not agree with the going of Imam Ali and after him Muslims at the left side. Therefore, they moved the white-red layers to left and then to right so that the people could know that Ali (peace be upon him) sat at left side in the niche. Thus, they made the surface of the ground red so that the people could know

where Ali (peace be upon him) has killed. When the mosque ruined, the cylinders, the ledges and the floor tile disappeared. They renewed the floor tile, the small niche and the door near the new surface of the floor tile and it became famous as Ali' niche and door (peace be upon him). Once I told the minister and those with him the story, they all kissed and believed me. Moreover, they performed the prescribed usual prayer in the place, after that the minster ordered with decorations to the niche more than found usually in other niches...))[1].

The Mosque in Twelfth Century (Reformations of al-Sayed Bahr al-Au'lum)

In the twelfth century, the scholar and the authoritive al-Sayed Mohammed Mahdi Bahr al-Au'lum (1555 AH-1212 AD) decided to make important changes and reformations in the Inclusive Mosque in al-Kufa. His main basic work was to remove the old poles and landmarks of the mosque as a response of the urgent need for the mosque, which walls collapsed and threatened the life of visitors of the honorable mosque. Al-Sayed was seeking closeness to Allah Almighty as well as the legitimate duty called him to carry out this mission. Bahr al-Au'lum's work was to maintain Islamic important and divine land-mark, otherwise it is impossible to leave it to the shovels of the time.

Al-Sayed Hossein al-Buraq al-Najafi who died in 1332 AH, mentioned the procedures and reformations of al-Sayed Mohammed Mahdi Bahr al-Ulum in his book "History of Kufa", saying ((the great scholar and authoritative al-Sayed Mohammed Mahdi al-Najafi known as Bahr al-Ulum Allah's Mercy Almighty has immortal traces))[2].

Then he talked about these traces mentioning the niches and shrines as well as the building of chambers, saying ((since long time, the mosque's precious shrines in Kufa are still unknowing for people because of the media. Only those who have insight in religion, they know them {... and they are few...} (Surah Sad: verse 24). al-Sayed Allah's Mercy Almighty confronted these challenges, so he marked those honorable shrines and niches. He put stony pole in Prophet's niche (Allah pray and peace be upon

1. Al-A'atabat al-Muqadasa fi al-Kufa/Mohammed Sa'aed al-Turayhi: p51 (in text clear confusion).
2. Tarkh al-Najaf/al-Sayed Hossein al-Baraqi: p60.

him and his family) and an instrument indicating to Qibla. It is a pole famous today as the marble. Moreover, he built chambers in order to be a refuge to the worshipers from the heat of sun or to be a shelter for visitors in days of winter. All these deeds are a subsidy in righteousness and piety, and in memory of feats of prophets and Imams, (peace be upon them)))[1].

He talked also about the mosque's land, cellar and al-Sayed Mahdi reformations, saying ((In the origin, the mosque's land was of the ship, while the cellar known as basin house (Bait al-Tashit) over which the passers passed and walkers walked, and where gathered the people, men and women accompanied by children and boys. They spent their nights in one of the mosque's corners. The presence of the visitors and the people in the mosque probably made the mosque's courtyard, the square and the land dirty and filthy. Therefore, the daily cleaning of mosque carved the land that the dust and the earth threw outside the mosque. This case obliges a legitimate forbiddance that nobody can hide. Al-Sayed Mahdi handled this matter; he buried the land of the mosque with a pure earth, keeping on the purity of the honorable spot and re-moving the filth and the dirt. For this reason, mosque's land became a land over a land, and the new niches built on the original ones, as today image that every visitor or comer sees. As the corruption and the vice increased in mosque's chambers in our age, Hajji Mirza al-Qasim al-Karbasi, in 1310, removed the partition of chambers and instead he made halls. Such reformations have done in order to keep the mosque out of the vice and the corruption. In 1325 AH al-Sayed Ali Kamuna, the custodian of al-A'alawi sanctuary built along the length and on the western side of the mosque a big inn in which rooms and a market for the mosque's visitors and comers as well as a stall at the door of the inn. A Bahraini Sayed helped Sayed Kamuna in achieving this construction and reformation in 1327 AH))[2].

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1. The previous reference: p 60.
2. Tarikh al-Najaf/al-Sayed Hussein al-Baraqi: p62.

10. The Kufa Mosque, the Components and the Landmarks

In previous section, we dealt with the Inclusive Mosque in al-Kufa at its beginnings. We talked about its fundamentals and its basic elements. Now we will discuss the components, the landmarks and other factors or we will discuss in detail what we have mentioned previously.

The mosque or any mosque is like any building or institution composed of the necessary key elements as a basic form, an arena or courtyard, a shade area or canopy, poles and Qibla walls, and other basic elements. In the passage of time and the development of the construction and the architecture, the mosque and its various components and factors must develop as well, by additions and improvements, decorations and ornamentations and so on as needed, according to tastes and ideas of those who are in charge of it.

The mosque bases and origins, the common contents and elements between the various mosques are similar, but some features and peculiarities may be in some of the mosques without other of other ones. This means that each mosque has its own identity and features that may not be available in other mosques.

In our mosque, this Inclusive Mosque in the holy city of Kufa, we will mention some of the available famous landmarks attached to the foundations and to the first elements as a complement of what we have stated from its priorities and its first basics in the time of establishment. Here, it is possible to recall some of these features:

- Doors of the Mosque
- Shrines of the Mosque
- Niche and Qibla

- Platform of the Mosque
- Dome of the Mosque
- Minaret of the Mosque
- Compartment of the Mosque
- Judiciary bench in the mosque
- Basin House (Bait Tashit)
- Attached Shrines to the Kufa Mosque

Doors of the Mosque

At the beginning, the Inclusive Mosque in al-Kufa has no fences surrounding and protecting it from the outside misfortunes and other different activities. Accordingly, there were no doors for entry and exit in the mosque, and instead there were certain passes leading to the mosque through a circled ditch surrounded it.

By the process of subsequent changes and develop-ments to the mosque, a number of doors built. Here, we can recall some of these doors:

- Elephant door or snake door
- The door of dam or the door in the dam
- Kinda door
- Al-Anmat door (patterns door)
- Al-Waraqin door

Elephant Door or Snake Door

The elephant door or the door of the snake is the most famous one of the other doors of the mosque; it is its main door and it is facing the Qibla side to the shrine of Imam the Commander of the Faithful (peace be upon him).

Al-Tabari mentioned the reason of naming this door as the elephant door ((When Zeyad came to al-Kufa, it was a time of the prayer. Al-Mughira said to him," Go ahead and pray". He said," No, I do not; you have the right than I to pray in your own town. He said," Zeyad came to al-Mughira, while Um Ayoub Bint UMaraT Bin U'qba Bin Abi Mutia'a sat close to him". He said to her," O Um Ayoub do not cover yourself from Abi al-Mughira." When al-Mughira died, Zeyad married and she was young. Zeyad had an elephant, he ordered his servants to bring the elephant at the

door so that Um Ayoub enjoyed looking at it. Therefore, it called the elephant door))[1].

Al-Sayed al-Buraqi stated on the other naming, the snake door, saying ((originally the elephant door called the snake door as it has mentioned according to the at-tribution, in al-Bihar, Madinat al-Ma'ajis, and Qhrar al-Manaqib))[2].

Al-Kulayni transcribed in al-Kafi ((From Abi Ja'afar (peace be upon him) said," While the Commander of the Faithful (peace be upon him) on the platform, a snake came from the direction of one of the doors of the mosque. The people was preparing to kill it. The Commander of the Faithful (peace be upon him) sent somebody telling people to avoid the snake, and so they did. The snake moved smoothly until reaching the platform, raised its body and saluted the Commander of the Faithful who pointed to it to stop until he ended his speech. When he finished, he approached at it saying," Who are you?" The snake said," I am Omer Bin Othman your successor over the Jinn and my father died, but he entrusted to come to you knowing your opinion. O the Commander of the Faithful, therefore, I have come to you, what do you command me and what is your opinion?" the Commander of the Faithful (peace be upon him) said to him," Advise you to fear Allah, go and do the job of your father among Jinn, you are my successor over them." He said," Omer farewells the Commander of the Faithful and gone." He is his successor over Jinn. I said to the Commander of the Faithful," I sacrifice myself for you; Omer came to you. Is it his obligation?" He said, "Yes"))[3].

Dome Door or the Door into the Dome

It is one of the Inclusive mosque doors in al-Kufa; it is also one of the ancient doors. It mentioned in the History of al-Tabari that the murderers of Imam the Commander of the Faithful (peace be upon him) ((Sat in front of the Dome from which Ali comes out. When Shabib hit him by the sword, its sword fall on the jamb or the arch of the door))[4]. The jamb is the wood that is erecting at the right of the inside or at outside of it. This indicated the existence of this wooden door in the dignified mosque.

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1. Tarikh al-Tabari/ al-Tabari: 5/179-180.
2. Tarikh al-Kufa/ al-Buraqi: p58.
3. Usul al Kafi/ Abi Ja'af al-Kulayni: 1/459.
4. Tarikh al-Tabari/ al-Tabari: 5/145.

The Door of Kinda

The door of Kinda is one of the ancient doors in the Inclusive Mosque in al-Kufa. The old sources of the history mentioned it clearly. Ibn Abi al-Hadid recalled in his explanation for the procedure ((When Aba Hurayrah came with Muawiyah to al-Kufa, usually he was sitting at nights at the door of Kinda and people sat to him[1]. Al-Tabari stated that al-Qaramita entered the Kufa mosque from the door of Kinda))[2].

The Door of Al-Anmat (Patterns)

It is one of Kufa mosque doors. Al-Sayed Ibn Taous who died in 664 AH, mentioned in his speech ((Then go to the fourth cylinder which is next to al-Anmat door, from there count five feet, there it is Ibrahim's cylinder))[3].

Al-Buraqi stated this door, saying ((Then the door is adjacent to the elephant door)[4].

Al-Waraqin Door

This door is one of Kufa mosque doors and Ibn Hadid mentioned in his explanation for al-Balagha procedure in the Qibla of the mosque, saying ((The door of the house of Abdullah Bin Ziad al-Qassri is one foot close to al-Waraqin door next to the mosque's Qibla))[5].

Shrines of the Inclusive Mosque in al-Kufa

Sanctities, Cylinders or Niches are these holy places, which the Prophets and Messengers, Trustees and pure Imams (peace be upon them) took as place or position for the prayer and the worship the One and Only Allah Almighty, existing in the Inclusive Mosque of the holy Kufa.

It reported in the narratives that this honorable mosque was a place and position for the worship of Angels before Prophets and Messengers, and the worship of one thousand Prophets and Trustees, and as Allah Willing from worshipers.

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1. Shrih Nahij al-Balagha/ Ibn Abi al-Hadid: 4/286.
2. Tarikh al-Tabari/ al-Tabari: 10/125.
3. Musbah al-Zayir/ Ibn Taous: P78.
4. Tarikh al-Kufa/ al-Buraqi: P58.
5. Shrih Nahij al-Balagha/ Ibn Abi Hadid: 4/295.

Abu Ja'afar al-Saduq recalled, ((Abu Basir said," I heard Abu Abdullah (peace be upon him) says", "Yes, in the Kufa Mosque prayed one thousand Prophets and Trustees")). He said also ((Narrated from al-Asbagh Bin Nabata who said, "While were sitting around Amir al-Mu'minin (peace be upon him) in the Kufa mosque. He said", "O people of al-Kufa, Allah the Great and Almighty has granted you a thing, which He has not given to anyone. It is that your chapel is Adam's House and Noah's House, Idris's House and Ibrahim's House and the chapel of my brother al-Khadhir (peace be upon him) as well as my chapel"))[1].

We understand from these stories, news, and many like them that Prophets, Trustees, Saints, and worshipers of Allah met in the Inclusive Mosque in al-Kufa who all or some of them used special or public positions for their prayers and their worship. The narratives and news reported to us a number of these places and shrines. Here, we recall some of them:

Shrine of Prophet Mohammed (Allah bless upon him and his family)

It is at the forefront of the shrines because the one, who prays, is the master of all messengers and all crea-tures. The shrine of the Prophet or the place of Ascent locating in the center, near the sundial.

This shrine also called the Ascent Bench because it is connecting with the prayer of the Prophet in this spot in the story of Ascent as in the following narration:

The narratives mentioned this shrine through some events of the Ascent talk (al-Mia'araj Hadith), when the Messenger rose to Heavens. Abu Ja'afar al-Saduq has narrated (("the Messenger (Allah bless him and his family) said," when I travelled by night, I passed by a site of the Kufa mosque, where I was on the Buraq and Gabriel (peace be upon him) with me". "He said to me," O Mohammed go down and pray in this place". He said, "I went down and prayed then I said O Gabriel what this place is?" he said, "O Mohammed, this is Kufan and this is its mosque")). This is what the stories and news mentioned, and Only Allah knows.

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1. Min La Yadhrahu al-Faqih/ al-Suduq: 1/249.

The Shrine of Imam Ali (peace be upon him)

The shrine of Imam Ali (peace be upon him) is known and apparent within the Inclusive Mosque of al-Kufa; it is close to the seventh cylinder in which his niche and platform. It is a sanctity visited by thousands of visitors to al-Kufa and the Inclusive Mosque. The famous traveler Ibn Jubair who died in 614 AH, he said during his visit to the Inclusive Mosque in al-Kufa:

Near it (i.e. from Ibrahim's chaple) next to the right side of Qibla) an attached niche over which sticks of teak, high than the floor tile as if it was a small mosque. It is the niche of Amir al-Mu'minin Ali Bin Abi Talib (may Allah be pleased with him) and in this place, the damned mobster Abdul Rahman Bin Muljim hit by the sword. The people are crying and calling there while they are praying[1]. The traveler Ibn Batuta, deceased in 779 AH[2], mentioned the same narration that reported by the traveler Ibn Jubair.

In this holy shrine, Imam the Commander of the Faithful (peace be upon him) martyred while he was performing the prayer and the worship to his Dignified Allah.

Beside, Imam Ali's Niche, there is a door passing to emirate palace which ruins are still today. In 1974, golden and silver window erected as a dignity to the owner of the niche.

The Shrine of Imam al-Sajad (peace be upon him)

The shrine of Imam Ali Bin al-Hussein Bin Ali Bin Abi Talib(peace be upon him) known as al-Sajad and Zain al-A'abideen located at the seventh cylinder near to the niche of Imam Amir al-Mu'minin (peace be upon him). Abu Hamza al-Thumali says ((One day as I am sitting at the seventh, a man entered next to the door of Kinda. I have never seen such a man with nicest face, best perfume and cleanest clothes. He has a turban on his head without pallium and button. He wears shirt, jubbah and turban, and in his feet Arabic sandal. He took off his sandal, stood at the seventh, rose his forefingers until reaching his earlobes, and started with exclaiming, where my body shuddered and my hair stood, and then he prayed four prostrations. He has done the best kneeling down and bowing down, and then he said, O Allah, if I disobey you.....until the end

1. Rihlat Ibn Jubair/Ibn Jubair: P176.
2. Rihlat Ibn Batuta/Ibn Batuta: P231.

of supplication. As he rose his head, I examined him carefully, it appears that he is my master Zain al-Abideen Ali Bin al-Hussein (peace be upon them))[1].

The Shrine of Imam al-Sadiq (peace be upon him)

The shrine of Imam al-Sadiq (peace be upon him) placed nearly in the center of the Inclusive Mosque, and next to the entry of the shrine of the martyr Muslim Bin A'akeel. Al-Qumi says," It is near to Muslim Bin A'akeel[2].

The Shrine of Adam (peace be upon him)

The sanctity of the prophet Adam (peace be upon him) at the seventh cylinder close to Imam Sajad's shrine (peace be upon him). Imam Amir al-Mu'minin (peace be upon him) has mentioned the house of the prophet Adam (peace be upon him) in the mosque saying:

((O people of Kufa, Allah has granted you the Great and Almighty that He has never given to anyone. He preferred your chapel that is the House of Adam, Noah's House, and Idris House....))[3].

The Shrine of Idris (peace be upon him)

Ibn Jubair during his long Journey referred to Idris shrine saying ((At its back (i.e. the mosque) other house that seemed to be the place where Idris worshiped))[4]. al-Buraqi says ((For the worshipping place of Idris has neither sign nor trace))[5].

The Shrine of Prophet Noah (peace be upon him)

The shrine of the Prophet Noah (peace be upon him) is adjacent to the platform of Imam Amir al-Mu'minin. Al-Buraqi mentioned deceased in 1332: ((The house of Allah Prophet is Noah's house, which is contiguous to the current platform (i.e. in

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1. Al-Kufa/ Fadil al-Kufa wa fadil Ahluha wa masajidah/ (collection of researches) P149.
2. Mafatih al-Jinan/Abbas al-Qumi: P 400.
3. Amali al-Saduq/al-Sheikh al-Saduq: P400.
4. Rihlat Ibn Jubair/Ibn Jubair: P176.
5. Tarikh al-Kufa/al-Buraqi: P41.

time of al-Buraqi) that is between Noah's shrine (peace be upon him) and Amir al-Mu'minin shrine (peace be upon him))[1].

The Shrine of Prophet Ibrahim (peace be upon him)

The sanctity of the prophet Ibrahim al-Khalil (best pray and peace be upon him) located at the seventh cylinder of the Kufa mosque; and in the narratives mentioned ((Took its right sides (i.e. Kufa mosque) next to the door of Kinda is the shrine of Ibrahim (peace be upon him))[2].

The Shrine of Jabrayil (peace be upon him)

It located at the fifth cylinder of the Inclusive Mosque of al-Kufa, al-Imam al-Sadiq (peace be upon him) says ((The seventh cylinder next to the door of Kina is the shrine of Ibrahim (peace be upon him) and the fifth is the shrine of Gabriel (peace upon him))[3].

The Niches and the Qibla

The niche is a cavity or part of a wall[4]; the Qibla is the direction to which the prayers tend or face. It is the place where the Imam prays and performs some of his worshipping deeds. The direction of the niche and its place is the same of the Qibla or the wall of Qibla. Both the Qibla and the niche have the same direction to which prayers tend. In the language, the niche is ((A room or the front part of the house, and it is the sanctity of the Imam in the mosque))[5].

Al-Fayoumi says ((The niche is the front part of the seat; it is the noblest seats and it is where the kings, the masters, and the mighty men sit, and one of these places is the niche of the prayer. The term" prayer's niche derived from fighting because the prayer fights the devil and himself by preparing his heart))[6].

The niche considers one of the key factors of the mosque, because it specifies the direction of Qibla for the prayers. At the

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1. Previous reference: P38.
2. Al-Kufa/ Fadil al-Kufa wa fadil Ahluhah wa masjidah/ (collection of researches) p148.
3. Previous reference: p149.
4. Dr.Usam Risq divides niches to two kinds, hollow and flat ones/terms of architecture arts: P263.
5. Al-Qamus al-Muhit/al-fayruziabadi: P73.
6. Al-Musbah al-Munir/al-Fayumi: P127.

beginning of the foundation of the mosque of the Greatest Messenger, they specified the place of the niche, but actually, there was no niche. After many years, they built a niche for the mosque and it might be the first niche or one of niches, which built for mosques in Islam.

During his visit to the prophet's noble mosque in Medina, Ibn Batuta, dead in 779 AH, talked about the mosque and its niche saying," He built for it (i.e. the Caliph Othman Bin A'affan) a niche". It has mentioned that Marwan was the first one, who built the niche, and other said Omer Bin Abdul Aziz in al-Walid's Caliphate[1], but there are other narratives differing of what has stated above.

It has also reported that the niche of the Kufa mosque built in time of the Caliph Othman Bin Affan, the third of orthodox caliphs[2].

In time of Imam the Commander of the Faithful (peace be upon him), the niche was beside the pulpit of Imam Ali (peace be upon him), where he martyred. Ibn Jubair mentioned (Next to the right of Qibla, a niche over which sticks of teak, and higher than the floor tile as if it was a small mosque; it was the niche of Amir al-Mu'minin Ali Bin Abi Talib (may Allah be pleased with him)) [3].

Previously, we mentioned that there are many other niches in the Kufa mosque.

Platform of the Mosque

Originally, the pulpit is a high seat on which the orator sits or stands in order to hold his speech or talk. In Arabic Language, the word platform comes from ((nabar Fulan nabrah natqa natqah bi sawat rafeea wa rajul nabar bikalam," he raises his voice saying something with smooth voice, and a man who voice is loud", and from this derived the word platform, and intabr al Khateeb means the orator ascends the platform))[4].

The idea of the platform has known since the first mosque, the Greatest Prophet mosque in Qubai in Medina. Initially, there was no platform in the mosque as it is today. The Prophet (Allah bless

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1. Rihlat Ibn Batuta/Ibn Batuta: P138.
2. Al-Masjid Fi al-Islam/al-Sheikh Taha al-Wali: P226.
3. Asas al-Balagha/al-zamkhshari: P443.
4. Masajid al-Islam wa al-Muslin Fi Shiata al-Ausur/Dr.Hussein Mu'nis/Mujalt al-Arabi/No156/1971.

him and his family) stands on something high to deliver his sermon.

After a period, the pulpit used in the mosque.

The pulpits spread in mosques outside city, such as Egypt, Basra and al-Kufa. In the Kufa mosque, the platform considered one of the basic elements, which rulers and preachers ascended to deliver thoughts to the people.

We know that many of sermons of Imam Amir al-Mu'minin (peace be upon him) held out the pulpit, which was beside the niche from the Qibla side of the Kufa mosque, and we do not know any other platforms.

It is worth to mention that there is only one platform in the mosque while in the contrary; we find more than one pulpit in big mosques, as it is the case in the Kufa mosque[1].

The platform of the Kufa mosque mentioned when Imam Ali came to al- Kufa in 36 AH. Nasr Bin Muzahim al-Manqri said ((Descended (i.e. Imam Ali (peace be upon him)) the courtyard, and came until he entered the Greatest Mosque where he prayed two prostration and then ascended the pulpit praised Allah and prayed upon His Messenger))[2].

The famous historical personalities delivered their speeches and lectures on the Kufa platform; there is time and space to mention here.

Dome of the Mosque

The dome is around curved construction built with baked bricks. Sheikh Taha al-Wali says ((The dome is a type of a curved construction that has the shape of splatted ball at its middle. It can also be a dome in an oval form splitting at its center or in a conical or spiral form))[3].

Usually, the dome built over the mosque and shrines, and mostly domes are in dishes of the mosque over basins of water.

Al-Fayoumi recalled that the dome in the language means ((The dome is a part of the construction and it is famous and called

1. But Ibn al-Jouzi said that the mosque of Dar al-Sultan has two platforms/ al-Muntadhm: Vol 14/7.
2. Waqa'at Sifeen/Nasr Bin Muzahim al-Manqari: P 3.
3. Al-Masajid Fi al-Islam: al-Sheikh Taha al-Wali: P274.

for rounded house. Turcoman and Kurds called the dome al-Kharaqani and its plural (Qubab) domes))[1].

Undoubtedly, the dome is from the exotic shapes on the mosques. The dignified Messenger built a mosque in Medina that has only a fenced yard covered with palm leaves on trunks of palm and has not any dome. Near to the era of the Messenger's mosque, the mosques were similar and were not much more than this shape.

Moreover, the researchers stated that the dome of the Mosque of the Rock built in Islam by Abdul Malik Bin Marwan in 72 AH, and then the Muslims imitated him[2]. The dome in the Kufa mosque has mentioned in the history and the news; thus, Ibn Shahir Ashoub cited from ((al-Mua'ajizat wa al-Rwadah and Dala'il (Miracles and Paradise and Evidences) of Ibn U'qdah that Abu Ishaq al-Sbia'ai and al-Harith al-Au'war saw an old man crying and weeping:

"I am nearly one hundred years old and never saw justice but only for one hour"; we asked, "why"? He said, "My name is Hajar al-Humyari, and I was Jewish selling food; one day I came to Kufa and as I am passing by the dome of the mosque, I lost my donkey. Therefore, I went to al-Ashter who recommended me to go at Amir al-Mu'minin. Soon he saw me, he said, "O brother of Jews, we have the knowledge of afflictions and deceases, and what it was and what it will be; do you tell me or shall I tell you why do you come to me"? I said," Please, inform me". He said," Jinn embezzled your property in the dome, and what do you want"? I said, "If you do favor for me, I will trust you". Immediately, he accompanied me until we reached the dome, where he prayed two prostrations, a supplication and then he read {***there will be sent, against you both, heat of fire and flash of brass, and you will not escape.***}[3] moreover, he said," O Slave of Allah, what does this absurd, by Allah, you are not pledging and promising me on this, O society of Jinn". I saw my donkey comes out from the dome, then I said," I testify that there is no God Only Allah, and Mohammed Allah's Messenger and Ali is a guardian of Allah. However, I came here again I heard that he was murdered". Ibn U'qdah said," The Jew is from the villages of Medina))[4].

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1. Al-Musbah al-Munir: al-Fayoumi: P277.
2. Al-Masajid Fi al- Islam/ al-Sheikh Taha al- Wali: P277.
3. Surah al-Rahman: verse 35.
4. Manaqib al Abi Talib/ Ibn Shahir Ashoub: 2/432.

Minaret of the Mosque

Usually, the caller (Muazzin) calls (yuazin) for the prayers from a high place so that the greatest number of people can hear the calling for the prayer (Azan), whether they are far or near.

The roofs of house or the high buildings may use for the calling for the prayers (Azan).

The special high place in a mosque that has certain shape and the caller (Muazzin) ascends for calling of the prayer (Azan) called the minaret. It may call a light stand (Manar), (the lighting from high place). The minaret or a light stand is one of the additional factors on mosques after a period of its establishment. Taha al-Wali says ((The minaret is a high place where the caller for the prayer(Muazzin) ascends so that he can announce the times of the fifth prayers for Muslims and call them to perform these prayers using certain phrases which form a term called the calling for the prayer(Azan))[1].

The minaret in the language as Fayoumi says ((Al-Madhina) with Kasra on letter (m) means a minaret and it is possible to smoothen al-Hamza of the letter (i) and the plural (Ma'dhin) minarets with Hamza on the origin))[2].

In fact, the minaret is a new addition that did not exist in the first foundation of the mosque. There was no minaret in the first mosque of the dignified Messenger in Quba' in Medina when the mosque had established at the immigration of the dignified Messenger to Medina.

The researchers mentioned that the first indication of constructing the minarets in Islam was Muawiyah. The building of the minaret began in Umayyad era as a part complementing the mosque and the key factor like the niche and the pulpit[3].

However, it has mentioned that the Inclusive Mosque in al-Kufa had a minaret as something like the minaret in earlier time.

Ibn Shahir Ashoub has mentioned (Al-Hassan Bin Ali (peace be upon him) narrated that al-Ash'ath Ibn Qays al-Kundi built in his house a minaret. He ascended it when he heard Azan (the calling for prayer) in time of the prayers in the Inclusive Mosque in al-Kufa, where he was calling: O man, you are a lire and a magician))

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1. Al-Masajid Fi al- Islam/ al-Sheikh Taha al- Wali: P242.
2. Al-Musbah al-Munir: al-Fayoumi: P10.
3. Al-Masajid Fi al- Islam/ al-Sheikh Taha al- Wali: P255.

[1]. The arrival of Azan to ears of al-Ash'ath while he was in his house indicating that the voice reached him from a high roof, a high building or a minaret.

Al-Sayed Mohammed al-Qizwini mentions the clear and frank news confirming the existence of the minaret in time of Imam Amir al-Mu'minin Ali (peace be upon him); also, he confirms that Imam, himself, ascended it calling for the prayer. Nevertheless, he did not recall the traditional origin from which he cited the news, and this weakens the news.

He says ((Here we mention of what the historians have recalled. Then, we will return to the talk of al-Sayeda Zainab (peace upon her)" Imam Ali (peace be upon him) came and entered the mosque. He ascended the minaret, and put his forefingers on his ears and hemmed; then he called for the prayer, all people of al-Kufa heard the voice. While he was coming down from the minaret, he was praising, sanctifying and glorifying Allah, and saying much prayer and peace upon the prophet Mohammed and his family))[2].

Naturally, this matter is possible, and it might be primitive minaret, but I did not find any source or indication showing there was a minaret in the Inclusive Mosque of al-Kufa at that earlier time in which Imam tha Commander of the Faithful lived, only the news of Ibn Shahir Ashub.

Compartment of the Mosque

In the origin, ((The compartment is a chamber of a large house fortified by walls))[3]. al-Fayoumi mentioned the compartment by saying ((The mosque's compartment is like house's compartment, both are a room or a chamber, and some say that the compartment converted from the participle, and the origin is incapable (Qasirah) because it is imprisoning somebody))[4].

The meaning of compartment in the mosque is a special distinct place from the other places or it is a niche of the mosque's Imam. It is one of the subsequent architectural elements, which they have added to the mosque, and its goal is to isolate the place in

1. Manaqib al-Abi Talib / Ibn Shahir Ashoub: P2/297.
2. Zainab al-Kubra Min al-Mahid Ila al-Lahi/ al-Sayed Mohammed Kadhim al-Qizwani: P4.
3. Asas al-Balagha/al-Zamkhshri: 368.
4. Al-Musbah al-Munir/ al-Fayoumi: P555.

which the Caliph or the prince prays with his group, from other places of the worshipers or the prayers to be in safety from what might befall from danger.

The history did not mention that there was a compartment in the mosque of the greatest Messenger (Allah bless him and his family) as well as in contemporary ones to Messenger's Mosque. Al-Naqshabandi mentions that the first one, who used the compartment in the mosque, was Muawiyah, and then he said that Othman Bin Affan was the first who used the compartment, because he was afraid it might happen to him what it has happened to Omer[1] ; from this speech, it might be in time of the Caliph Othman. At the beginning of founding the Kufa mosque, there was no compartment and Imam Amir al-Mu'minin has not used a compartment in the Kufa Mosque isolating him from the prayers and the worshipers generally.

In al-Fituh of al-Baladhuri, it mentioned that the first one, who used a compartment in the Kufa Mosque, was Ziad Bin Abih, and it remained using after him. Khalid Bin Abdullah al-Qasir renewed it[2]. In later ages, the construction of compartment continued, that were luxury ones.

Bench of Judiciary in Mosque

Dekat (bench) is flat high construction built for sitting. Al-Fayoumi has defined it in his al-Musbah, saying ((Deka is a high place where one can sit, and it is the bench which plural is benches))[3].

In the Kufa Mosque, it has usually called a square building; a little high embraced a niche, a cylinder or a shrine. The Ma'araj bench near the shrine of the Prophet (Allah bless him and his family), also there are other benches.

When the city of al-Kufa was the capital of the Islamic State, the Kufa mosque was the headquarters as well as the base of government's orders; and it was a place of judiciary locating in the center. Imam Ali Amir al-Mu'minin commanded the judge

1. Ma'thir al-Anafah Fi Maa'lim al-Khilafah/Ahmed al-Qalqsndi: P261.
2. Fituh al-Buldan / al-Baladhuri: P390.
3. Musbah al-Munir/ al-Fayoumi: P198.

Shuryah, dead in 78 AH to sit in the Grand Mosque to facilitate access to him in order not to cause hardship to the one accessible[1].

The famous bench of the judiciary in the inclusive Mosque in al-Kufa was a flat high place where Imam Amir al-Mu'minin sat to judge between people. The bench was beside the little cylinder; and on this bench he (peace be upon him) took justice provisions in many cases.

Ibn Shahir Ashoub mentions the program of Imam and his judgment among people in the mosque saying ((A man said, "I came to Ali in time of the sunset; I found him praying and reading Qur'an until the daybreak came. Then he renewed the ablution and went to the mosque to pray with people the dawn prayer. After that he sat for Ta'qib (sitting after prayer for supplication and forgiveness) until the sun rises; then the people came to him. He sat solving the judiciary matters among people until the noon prayer; he renewed his ablution and prayed with his companions, then he sat for Ta'qib until he prayed with them the afternoon prayer. Then, he gave advisory opinions among people until the sunset)). [2]

Imam was giving advisory matters and his judgments among people on the judiciary bench. Al-Sheikh Abbas al-Qumi mentions this bench (judiciary bench) saying ((I knew that the judiciary bench was a building in the Kufa mosque like a shop in which Amir al-Mu'minin sat for judiciary and judgment where a little cylinder written on it {***Lo! Allah enjoined justice and kindness***...}[3]))[4].

On the permission of performing judgment in the mosque, the scholar al-Hilli dead in 726 AH, mentioned the judiciary bench. He said ((Amir al-Mu'minin did his judgments in the Kufa mosque. Moreover, he gave his legislative judgments among people and the judiciary bench was famous until now because the judgment is obedience and it is permissive to happen in a mosque that is opening for obedience))[5].

Ibn Taouiz mentioned the judiciary bench in his book al-Musbah saying that it connected with Bait Tashit (basin house) as

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1. Asma al-Matalib Fi Sirat Amir al-Mu'minin Ali Bin Abi Talib/ Dr. Ali Mohammed al-Salabi: 1/346.
2. Manaqib Al-Abi Talib/ Bin Shahir Ashob: P2/142.
3. Manaqib al-Abi Talib/Bin Shahir Ashoob: P2/142.
4. Surah the bees: verse 90.
5. Mafatih al-Jinan/ al-Sheikh Abbas al-Qumi: P388.

well as he talked on the prayer and the supplication at the judiciary bench[1].

Bait al-Tacit or Tashit (Basin house or Basin)

Al-Tashit or al-Tasit[2] is a big round plat made of copper in which one can wash. Bait al-tacit is a place in the kufa mosque in which happened the accident of al-Tasit.Al-Sheikh Abbass al-Qumi is saying ((Bait al-Tacit is the place where the miracle of Amir al-Mu'minin has happened (peace be upon him) with unmarried girl who has dove into the water in which there was leech. The leech entered into the abdomen of the girl. It grew and became big from sucking the girl's blood. Therefore, the girl's belly became high, but her brothers thought that she was pregnant. So they decided to kill her, but before they took the action, they went to Amir al-Mu'minin (peace be upon him) to judge between them. He ordered a curtain hanging at the side of the mosque while the girl was sitting behind it. He ordered to bring a midwife to check the girl who said, "O the Commander of the Faithful, she was pregnant, and having a baby in her belly". Therefore, he ordered his men to bring a basin of heat filled with black rod mud, where the girl sat. when the leech felt the heat, it came out of the girl's belly smoothly in the basin))[3].

The house of Tasit located in the mosque's cellar today (i.e. at the same level of the original land on which the mosque has built before it overflowed with earth and became higher than its ancient origin.

Shrines attached to the Kufa Mosque

In addition to those components and contents that the Inclusive Mosque in al-Kufa has and mentioned above such as the shrines and the sanctuaries, the niches and others, there are a number of noble shrines including the honest bodies and attached directly to the greatest mosque from the eastern side. They are the shrine of the martyr Muslim Bin Akeel and the shrine of the martyr Hani Bin Urwa as well as al-Mukhtar Bin Abi Ubaid. They are honest and dignified shrines visited by people throughout the year and here, we describe them briefly:

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1. Mukhtalf al-Shua'a Fi Ahkam al-Shria'h/ al-A'lama al-Hilli: 2/517.
2. Al-Tasit is a Persian word mentioned by al-Jawaliqi in his book speech of Persians (kalam al-A'jami: P221.
3. Mafatih al-Jinan al Mu'rab /al-Sheikh Abbas al-Qumi: P388.

Shrines of Muslim, Hani and al-Mukhtar

The martyr Muslim Bin Akeel Bin Abi Talib mar-tyred in 60 AH when the martyr al-Hussein Bin Ali (peace be upon him) sent him to al-Kufa. Ibn Jubair mentioned ((In the eastern side of the mosque, there is a small house to which one ascends, where the grave of Muslim Bin Akeel Bin Abi Talib (Allah be pleased with him))[1].

Al-Buraqi mentioned ((There is no doubt that the grave of Muslim Bin Akeel is his current shrine; and there is no news defining his grave. However, recorded news by our scholars (may Allah be pleased upon them) agreed on that is his grave. In addition, the continuous visitations of the people to him from age to age proved the normal origin of the grave. This consensus, this fame and this sustainability from age to age without any objection is enough argument and proof of his grave (peace be upon him). Moreover, the current silver window, the big dome and the corridor paved with Qashani are the clear conclusive evidence of his shrine.

The visitors intended Muslim from all places, and they venerated him with a great veneration.

They vowed to him many vows, and at his grave, they asked Allah to fulfil their important needs. All our scholars agreed on the grave (may Allah be pleased with him) and stated the Kufa mosque virtues and deeds. In addition, they mentioned the shrine of Imam al-Sadiq (Allah peace be upon him) and the supplication and the prayer at his bench.

They said ((Then go to it (al-Saqid bench) that is close to the tomb of Musilm Bin Akeel (may Allah be pleased with him). Sahib al-Mazar al-Kabir and al-Shahid, al-Majlisi, al- Hur al-A'amili and others said," If you finished, go to the tomb of Muslim Bin Akqeel (may Allah be pleased with him), and then stop there and say.....until the end of the sermon of his visit, and they did not mention any difference about this))[2].

The tomb of al-Mukhtar Bin Abi Ubaid al-Thaqafi is near the martyr Muslim's tomb.

Al-Buraqi also recalled the shrine of the martyr Hani Bin Urwa saying((Hani Bin Urwa's tomb is at its current known place behind Muslim Bin Akeel'a tomb at the northern side in the middle of the

1. Tarikh al-Kufa/al-Buraqi: P89-99.
2. Tarikh al-Kufa/ al-Buraqi: P98-99.

yellow sliver copper window over which Qashani dome. The visitors go to him from everywhere. He and Muslim (may Allah be pleased with them) are the first martyrs, and al-Hussein (Allah peace be upon them) blessed them when he heard the news of their murder that has no reason))[1].

Sanctities and Shrines around the Mosque

Other shrines and sanctuaries located around the greatest mosque of al-Kufa like the sanctuary of al-Sayeda Khadijah Bint Imam Ali (Allah peace be upon him) as well as a sanctuary of two tombs belong to the daughters of Imam al-Hussein (Allah peace be upon him) A'atika and Sukaina. One hundred meters far from the Inclusive Mosque in al-Kufa located the shrine and the tomb of the martyr Maitham al-Tammar who is one of the best companions of Imam Ali (Allah peace be upon him). The house of Imam Ali (Allah peace be upon him) is not far from the mosque.

There are other names of other places in the mosque like the places of the ship and the gush of the earth, which are in the center of the mosque. These places remind the people where Noah's ship has built or where it anchored and where the gush of earth has happened. The marble is a marble pole at the center of the mosque for measuring the shadow of the sun. In addition, the peach (al-Khokha) is a hole like a window and beside other landmarks.

1. Tarikh al-Kufa/ al-Buraqi: p100.

11. What mentioned in the praise of the Kufa Mosque

The Inclusive Mosque in al-Kufa is one of the important and fundamental mosques in the Islamic world. Since its inception until the present time, it has considered one of the best mosques except for House of Allah (Kaaba), the mosque of the greatest prophet (Allah bless him and his family).

As the narratives mentioned, it is the temple of angels before the creation of the prophet Adam (peace be upon him) as well as the temple of our prophet Adam (peace be upon him) and the temple of prophets and trustees who came after the first prophet Adam.

The significance and the virtue of this venerable mosque by Allah Almighty is that the traveler can shorten in his prayer only in four positions. This mentioned in many narrations and one of them is the narrative of Al-Sheikh al-Hur al- A'amli ((The prayer performs perfectly in four positions, the Grand Mosque, the mosque of the prophet (peace be upon him), the mosque of al-Kufa and the campus of al-Hussein (peace be upon him)))[1].

The narratives and the news praised the city of al-Kufa, in general, and its mosque in particular. We can cite what Ibn Taous has mentioned on praising al-Kufa, saying ((it has mentioned that it was the sanctuary of Allah, the sanctuary of the prophet, and the sanctuary of Amir al-Mu'minin (peace be upon them). The news also mentioned the virtue of al-Kufa and its mosque))[2].

It is enough to signify the importance of the venerable mosque and its holiness, and its honor and the praise on mosque and what

1. Wasa'il al-Shia'h /al-Sheikh al-Hur al-A'mili: VL 8/531.
2. Musbah al-Za'ir/ Ali Bin Taous: P77.

stated in the narratives ((Sitting in the mosque without recitation and laudation of Allah is a worship))[1].

How does if the sitting with the prayer, the worship and the supplication? Is this the honor, the holiness and the highness?

Al-Sayed Hussein al-Buraqi says (The news on the virtue of the Kufa mosque are much. Books are full of its virtues that cannot count. If anyone like to get more information, he can refer to books of the jurists and the shrines, the news and the history like Usul al-Kafi, Kamil al-Ziyarat, Thawab al-A'mal, Amali al-Saduq, al-Sheik al-Mufeed, A'ailal al-Shari'a and other sources))[2].

Here, we are not going to mention the details or all virtues of the mosque or the praise mentioned about it. The stories, talks, and news of the virtues are more famous than they have to mention. They are as al-Sayed al-Buraqi has mentioned (books are full of them and nobody can account). Therefore, here we will mention a sample of these virtues so that the reader can realize their degree and the holy nature which added by the narrations on this dignified mosque. Previously, we cited some of them, and the reader will find more in the coming chapters.

For this praise and this great importance granted to the Kufa mosque the reward given to the comer who enters it. Ibn Taous has mentioned in Farhat al-Ghri ((Abu Shua'ayib al-Khurasani narrated, "I said to Abi al-Hassan al-Rida (peace be upon him); which is better a visit to Amir al-Mu'minin's tomb or a visit to al-Hussein (peace be upon them)"? he said," al-Hussein has been murdered as he was anguished. Therefore, Allah prefers remembering al-Hussein, and anybody visits him and has a grievance, Allah will relief him from this grievance. Allah prefers a visit to Amir al-Mu'minin's tomb as the preference of Amir al-Mu'minin on al-Hussein (peace be upon him).

He said, and then asked," Where do you live?" I said, "In al-Kufa"

He said," The Kufa mosque is Noah's house and if a man entered one hundred times, Allah will write down for him one hundred forgiveness, because Noah's call(peace be upon him) is in this mosque, where he said,"{***My Lord! Forgive me and my parents and him who entered my house believing***}"[3].

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1. Firua'a al-Kafi/al-Kulyani:3/487.
2. Tarikh al-Kufa/al-Sayed Hussein al-Burqi: P28.
3. Surah Noah: 28.

I said," Who are his parents?"

He said," Noah and Adam

The news and the narrations mentioned this praise; al-Sheikh Ibn Quluya, dead in 368 AH, says, ((From Isma'il Bin Zaid Maula Abdullah Bin Yahya al-Kahili and from Abi Abdullah (peace be upon him) said:

"While Amir al-Mu'minin in the Kufa mosque, a man came to him and said," Peace be upon you, O the Commander of the Faithful and Allah's Mercy and Bless". He replied him, and then the man said," I sacrifices myself for you, I want to go to al-Aqsa Mosque, so I wished to farewell you before I go". Ali (peace be upon him) said," Why do you want to go there?" He answered, I am seeking a virtue." He said to him" Sell you donkey, eat your food and pray in this mosque, where the prayer is a justified Hajj and Nafila (Night prayer) is a justified Umra. Its blessing reaches to a distance of twelve miles; its right side is to be lucky and its left side is the cheat. In the mosque's center, there are a spring of oil, a spring of yogurt, a spring of water for believers, and a spring of a pure water for believers too. From the mosque, Noah's ship sailed, and there stayed Nisr, Yaghuth and Ya'auq. Seventy prophets and seventy trustees prayed in it, and I am one of them". He said while his hand on his cheat," Any anguished person asked for a need or things, Allah will reward him and relief his anguish"))[1].

Al-Sheikh Ibn Quluyai says also:

From Abi Abdullah (peace be upon him) who said:

((Mecca is Allah's sanctity, Messenger's sanctity, and Ali's sanctity, and in it, the prayer is equal to one hundred thousand prayers and a Dirham is equal to one hundred thousand Dirhams. Medina is the sanctity of Allah, the sanctity of the Messenger, as well as the sanctity of Ali Amir al-Mu'minin (peace be upon him), and the prayer, in it, is equal to ten thousand prayers and a Dirham is equal to ten thousand Dirhams.

Al-Kufa is the sanctity of Allah, the sanctity of the Messenger (Allah bless him and his family), and the sanctity of Ali (peace be upon him), and in it, the prayer is equal to one hundred prayers))[2].

Abu Basser cited the praise on the Kufa mosque that mentioned in the story of Abi Abdullah (peace be upon him) who said," I

1. Farhat al-Ghari/ Ibn Taous: P244-245.
2. Kamil al-Ziyarat/ Ibn Qululi: P80, Firua'a al-Kilini: 3/488.

heard him saying"," Yes, the mosque is the mosque of al-Kufa in which one thousand prophets and trustees prayed, and where the gush of earth happened; and the ship completed. Its right side is a satisfaction, its center is a meadow of the paradise meadows, and its left side is deceive". I said to Abi Bassir "What does he mean by deceive"? He said," he meant the house of Sultan. Amir al-Mu'minin was standing at the mosque door, where he threw and arrow that fall in the training position, he says, that is belonging to the mosque, and the decrease of its foundations is like that of its squaring))[1].

In addition, al-Asbagh Bin Nabata cited the narration of Amir al-Mu'minin saying, ((while we are sitting around Amir al-Mu'minin, (peace be upon him) in the Kufa mosque, he said, "O people of al-Kufa Allah Almighty has granted you something that he did not grant anybody else. It is the virtue of your chapel, which is the house of Adam, the house of Noah and the house of Idris. Moreover, it is the chapel of Ibrahim, the chapel of my brother al-Khudhir, and my chapel. Your mosque is one of the four mosques that Allah Almighty chose for its people. As if I were in doomsday in two white dresses like Mecca pilgrim, for its people, it intercedes and for the one, who prayed in it, and its intercession does not refuse. In it, the days will not end until the Black Stone erected. In one day, al-Mahdi chapel will be there who is one of my sons and the chapel of every believer. All believers, on the earth, will come to it, or their hearts longing for it.

So, do not neglect it, and approaching Allah Almighty with the prayer in it, and where can you ask for your need. If people know what the blessing in it is, they will come from everywhere crawling on the ice))[2].

Al-Nouri al-Tabrsi quotes from the narratives and the news relating to the praise on the Kufa Mosque saying ((from Hamad Bin Zayed al-Harthi, who said," I was at Ja'afar Bin Mohammed Bin the Messenger of Allah (peace be upon them), while the house was crowded with the Kufa people. One of them asked him "O Bin Allah Messenger, I have neither the wish to come to the mosque not pray in". He said, "Come to the mosque, if people know what it has, they will come even if they were crawling")).

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1. The same reference: P74.
2. Amali al-Saduq/al-Sheikh al-Saduq: P189.

He said," I am busy," he said to him," You have to, and when you come, you have to go at its right side next the door of Kinda, where the shrine of Ibrahim (peace be upon him), and at the fifth is the shrine of Gerbil. Whom myself in His Hands, if people know the virtue that I know, there, they will overcrowd))[1].

Although, there are other narrations and news, we have no time to mention here.

1. Mustadrik al-Wasail wa Mustanbit al-Masail/ Al-Nouri al-Tabrsi: 3/409.

The Second Chapter:
The Big Role

1. The Real Role for the Mosque

Some may think that the role of the mosque in the Islamic religion is limited to the private prayer and some Islamic worships or general worships that connect the worshiper with his God the Only Creator Almighty. This is depending on what he sees in many neglected and abandoned mosques, where a few people frequented only, especially the elderly, Sheikhs and retirees who have no work or they want to pass time sometimes.

Naturally, this case exists in circles in which we are living and every Muslim knows who goes to the mosque nowadays. However, it does not the real right case for the mosque, which our Islamic true religion wants, combining between this World and Hereafter, and it is not the Islamic accurate understanding for the mosque.

The mosque has an important role that is bigger than the mentioned case; it has a role that is further and more comprehensive than the configurable construction, the Islamic decoration, and the practices of religious fundamental rituals exercising by the Muslim every day and during the year.

The mosque is much beyond that, it is the real Islam in all its dimensions, and it is the life and hereafter. The mosque is the prayers, the worship, and the faith in the absolute Lord. It is an action and sustained movement for the religion and the human attested by His Speech Almighty {and those who believe and do good works...}[1] which Quran repeated in a strikingly format, so man can live an integral normal life.

In Islamic Civilization, the mosque is the religion, the state and the dignified life. It governs people and organizes their affairs in this life and the afterlife. The French known researcher Gustavo Le

1. Surah the cow: 82.

Bon expressed his opinion about the mosque and its importance in Muslims life saying, "The mosque is the center of real life for Arabs"[1].

The mosque in the life of Muslims is a vital state and a permanent activity, unlike the case of what has known in other religions, in their absolute divine outlook to the places where they founded for practicing their worships and spiritual rituals.

Muslims have been, due to their religious dignified teachings, more flexible, opened and more realistic. They made their mosques, especially the big ones, public institutions in which they practiced the affairs of their life, and they planned under its roofs and in its spaces the process of organizing their community to raise the level of their people and preserve their identity.

The big mosques or the Inclusive mosque was leading in the early centuries of Islam, along with its function as a place of the worship and the prayer, at the same time, its civilized mission in different phases of humanitarian activities which the people live and which need in their lives individually and collectively in the same time.

Sheikh Taha al-Wali says, "At first, the mosque founded to be (an Islamic temple). However, the worship in Islam does not limit to what this word means in other religions. In addition, the Prophet (Allah bless him and his family) did not make his call; limiting to the formal ceremony that confines the religious concept in the spiritual theories and isolates Muslim from the actual participation between his relationship with his Lord as well as his relationship with the humanitarian society. Islam is, in fact, a bold attempt to regulate the individuals because of their existence on this earth through encouraging them to the doctrine of Faith of the super ideals that are enshrined in the Quran.

These ideals confirm that the human is primarily the hub of the universe from the beginning to the end. Therefore, we find the mosque reflecting the nature and purposes of the tendency of the prophet (Allah may pray and peace upon him and his family) and to achieve a better society through the concepts that came in his Islamic glue message.

Because the overlapping of the spiritual concepts with the humanity concepts in Islam, the mosque is, at the same time, a

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1. Arab Civilization /Gustavo Le Bon: P425.

place of spiritual worship as well as a center of the cultural launch of Muslims. This is what physical chronicles in Islamic history confirmed[1].

The French scholar Gustavo Le Bon speaks in his books (Arabs Civilization) about the role of the mosques in the Muslim world, saying ((Arabs take from the mosque a place for the meeting, the worshipping, the educating and the housing for the urgent need and not only to worship Allah))[2].

He also says ((The mosques of Muslims are centers for the meeting, the shelters for the strangers and a resort to patients as well as a platform for the education))[3].

The German orientalist Sigrid Honker says ((the mosques were not just places where the prayers per-formed only, but they were a platform for the science and the knowledge, and where the words of the messenger rose over the glory of blind religiosity))[4].

In addition to the basic worship role and the scientific educational role, the mosque had other roles including various affairs of worldly and hereafter life. From its foundation, the mosque had a place, a store or a house for Muslims money, which was beside the mosque or close to it designed as store for saving the treasury consisting the money of almsgiving and tax and other resources that came to Muslims and to the Islamic state.

We have mentioned before that the first one who planned the Inclusive mosque in al-Kufa, and who put the house of Muslims money within the planning. The historian al-Tabari says in his history" when Saad built the palace, he built beside it other palace next to the niche of the today Kufa mosque and made it the money house[5].

In addition, the mosques in the Islamic civilization were the fortifications and the castles used by warriors in times of urgent need. They built them big and wide surrounded by towering walls and made cracks to throw the enemy.

They built trenches, sometimes, around them. We has mentioned a ditch to stop any possible emergency surrounded the Kufa mosque.

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1. Al-Masajid Fi al-Islam/ al-Sheikh Taha al-Wali: P159.
2. Hadhrit al-Arab/ Gustavo Le Bon: P425.
3. The same reference: P427.
4. Shams al-Arab Tatia'a Ala al-Ghrib/ Sigrid Honker: P396.
5. Tarikh al-Tabari/ al-Tabari: P4/46.

The mosques were the place for the public meetings when the state decided, and the media center from which the new and the data delivered and many things making it a public center and a platform for running the Islamic state.

We can consider Quba Mosque a simple preliminary example and a key model to the role of a real mosque in Islam.

Quba Mosque built by the greatest Messenger (May Allah pray and peace be upon him and his family) was in reality a place for worshipping and a center for leading the state of the venerable Messenger (Pray and peace be upon him), although it was a simple construction with modest facilities.

Here, Dr. Hussein Mu'nis mentioned to us the simplicity of the mosque of the dignified Messenger (Allah may pray and peace upon him and his family) with the power and the inclusiveness, the leadership and the announcement of establishing the Islamic state says:

In Medina, the mosque of the Messenger (Allah bless him and his family) represents the symbol of the absolute simplicity for Islamic mosques. The Messenger started building the mosque in the first months of his settlement in Medina. Its completion was the announcement of forming the Islamic group for which became a center and a meeting place. The purpose of building the mosque was to perform the prayers, but it became the pulsating heart of the Islamic group and a tangible symbol of its unity. The mosque is Allah house, but it is also the house of Muslims, where they meet and gather, exchange opinion and sense their unity.

When the Messenger built the chambers at the corner of the mosque courtyard, the mosque became the political center for the whole group, because where their prophet and leader was living and meeting his companions, exchanging opinions and making decisions. At this place, the people came to know the news of their group and receive the instructions of their dignified Messenger. This means that this simple construction has considered in the reality as an important event in the history of human being: it was the announcement of the birth of Islamic group and establishment of the state....

It was the starting point of a vast Islamic reign and a source of the Islamic intellectual civilization including all its branches. Here, where the Muslims heard the last of what has revealed to the Prophet from Quran verses and here where they were meeting with

the authorities asking them in matters of their religion and their worldly life. Here, too, where, the dignified Messenger held most of his noble prophetic speech, whether in the mosque or in his sittings with his companions.

This means that the mosque was not just a place for the prayers, but it has become since its inception a part of building the Islamic group. Just as a man cannot imagine Islam that has no Muslims, it is impossible to form Islamic group without a mosque achieving for it the religious, political and social functions, which we referred to before[1].

It is beautiful and a real image designed by dignified Prophet (Allah may pray and peace upon him and his family) for the mosque in Islam. It is the basic model supposing to be in the mosques of Islam in Islamic civilization.

Moreover, if we take the Inclusive Mosque in al-Kufa as a realistic example for the nature of its role in Islam, we will be face to face with the real Islamic thinking related to the mosque and the practical application of the role of mosques in Islam.

The Inclusive Mosque in al-Kufa, primarily, is in the heart of Islamic state in the city of al-Kufa and the capital of the new Islamic Caliphate. It is the center and the main axis around which other Islamic sub-branches move.

It is a basic center for the role of Islamic state, at the same time, it is the center of its legitimate Caliph Imam Ali Bin Abi Talib (peace be upon him) and from it launches the orders and the decisions, the guidance and the science, the culture and all internal and external af-fairs of the Islamic State.

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1. Masajid al-Islam wa al-Muslins Fi Shata al-Ausur/Dr. Hussein Mu'nis/Mujalat al-Arabi /156/1971.

2. The Kufa Mosque, Center of Rule and Guidance

Before Islam, al-Kufa was a Christian area where Christian monasteries spread and belonged to the Kingdom of Hirah. At the beginning, it was not an important area for Muslims, but when the power of Muslims grew and started thinking of expansion and conquests, al-Kufa area was the first city that Muslims thought to conquer and made a city so that they can launch from to various parts of the world.

We have mentioned in the subject of founding al-Kufa some details of the first foundation, followed by founding the mosque in al-Kufa that was about the year 17 AH[1]. One can review this information in the subject of founding al-Kufa in the previous chapter.

Now, and after a period of time on establishing alKufa, it is time to think about taking this new city as a capital of Islamic state and a center of the Caliphate. The history mentioned that the beginning of the rise of al-Kufa and the growth of its entity was when it was selected by Amir al-Mu'minin Ali (peace be upon him) a capital of Islamic State and the Center for Islamic Rule.

After ending from the war of al-Jamal in Basra, Imam Ali (peace be upon him) moved to al-Kufa and remained there from the year 36 Ah and until his martyrdom in 40 AH. Then Imam Ali (peace be upon him) has moved and with him a number of immigrants and supporters. The geographical al-Maqdisi al-Bashari mentioned al-Kufa in the period of the entry of Imam, saying, ((The first who entered al-Kufa from the companions was Ali Bin

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1. Fituh al-Buldan /al-Baladhuri: P388.

Abi Talib, followed by Abdullah Bin Moasood, Abu Darda and then all followed successively))[1].

The arrival of Imam Amir al-Mu'minin to al-Kufa coming from Basra (peace be upon him) was in 36 Ah, who has directly gone to the greatest mosque with rapturous reception from the people of al-Kufa. Nasr Bin Muzahim mentioned this coming and what happened to Imam Ali (peace be upon him). He said,((when Ali Bin Abi Talib came from Basra to al-Kufa on Monday, the twelfth of Rajab, Allah has blessed with a victory over the enemy accompanying him the noblest people of Basra, he received by people of al-Kufa including their readers and their noblest people, who called Allah to bless him. Then, they said," O the Commander of the Faithful," Where are you staying? Are you going to live in the palace? "He said "No", but I will stay in al-Rahba, and so he did, and then he went to the greatest mosque where he prayed two bows and then ascended the platform glorifying Allah and praising Him and His Messenger.....))[2].

Bin Muzahim also mentioned elsewhere in his book ((When Ali came to al-Kufa, he descended at the door of the mosque where he entered and prayed. Soon he finished his prayer, he sat and people sat around him))[3].

Ibn al-Faqih mentioned the quality of those who came with Imam Ali or some of them saying ((And he came to al-Kufa whether whom I named to you seventy men from the Messenger's companions (Allah may pray and peace upon him)) [4].

If the coming down of Imam Ali (peace be upon him), and of companions is the real beginning of launching the city to the global and the stardom, and the Kufa city becomes the capital of the Islamic Caliphate without any challenge.

Thus, the holy city of al-Kufa became the first political center of the Islamic world. Therefore, all people including the science students came to al-Kufa, where expanded in the building and in the population; it became more in the greatness, in the importance and in the vitality.

There is no doubt that the great character of Imam Ali (peace be upon him) and his lofty status, his wisdom and his handling of

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1. Ahsan al-Taqasim/al-Maqdisi al-Bshari: P116.
2. Waqaay Sifeen/ Naser Bim Muzahim al-Maqari: P116.
3. The same reference: P6.
4. Kitab al-Buldan/ Ibn al-Faqih al Hamadani: P208.

things have played an important role in spreading of the vitality, and the activity, the movement and the power in the city.

Dr. Salabi says ((Al-Kufa received the delegations and sent away the armies, that was the reason of its attraction to people. Undoubtedly this had had a major role in the revitalization of the commercial and the constructive movement in al-Kufa during the caliphate of Ali who paid (may Allah be pleased with him) much attention in al-Kufa and inspected its families himself[1]. It has become particularly important because of the residence of Amir al-Mu'minin))[2].

Even we found those who says in the right of Imam (peace be upon him) ((They said " Who comes down al-Kufa, unless he acknowledges to the Kkufa people with the virtue of three things: Euphrates water, the dates of Mishan (kind of dates) and Amir al-Mu'minin; he will have no residence))[3].

Thus, Kufa was in the presence of Imam Ali (peace be upon him) was the best city because of his wisdom, his residence in its heart, in the greatest mosque.

Al-Kufa has built by Imam Ali's idea, wisdom and rule and it did not die complete because of his martyrdom. It was the capital of his eldest son Imam Hassan (peace be upon him) where he took the greatest mosque as his headquarter, and its platform as a launching place of his speech and the management of other things...

The Caliphs and the princes, the Kings and others came successively to al-Kufa and to its greatest mosque. Ibn al-Faqih says ((The caliphs and Imams who came down al-Kufa were Imams Ali and Hassan(peace be upon him); the kings and caliphs were Muawiyah and Abdul Malik, Abu al-Abbas and Abu Jaafar al-Mansour, al-Mahdi and Harun al-Rashid))[4].

In al-Kufa and from al-Kufa started the revolution of Bin Abi Abaid al-Thaqafi and from al-Kufa and in its greatest mosque Abu al-Abbas al-Safah became a caliph. Al-Yaaqubi mentioned ((When Abu Abbas al-Safah recognized as a Caliph, he ascended the platform in the same day of his homage, but he cannot deliver his

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1. Asma al-Matalib Fi Sirat Amir al-Mu'minin/Dr. Ali Mohammed al-Salibi: 1/423.
2. The same reference: P424.
3. Kitab al-Buldan/ Ibn al-Faqih: P302.
4. Kitab Al-Buldan/Bin al-Faqih: P202.

speech because he was shy, so instead, Dawud Bin Ali ascended the platform without taking a permission and delivered his speech after he glorified and praised Allah))[1].

Abu Jaafar al-Mansour was living in al-Kufa in the first years of his rule...

We understand from this important existence of al-Kufa that it was not like the other city in the Islamic world, but it was the actual capital of the Islamic Cali-phate.

Therefore, if the holy city of al-Kufa was a pole and a hub of what was around it, its greatest mosque was a center for that pole and that axis.

It is (i.e. the mosque) first and foremost, was the key center and the headquarters for the ruling Caliph, Imam Ali (peace be upon him) who was the main founder of the universality of this center that is the starting point for the basic work of the government and its various projects and instructions.

It was the center and the headquarters of his son the Caliph al-Hassan Bin Ali (peace be upon him), as well as a passage, a center or a residence for those who came after them to the city as caliphs and rulers, governors and political, religious and other characters.

Therefore, the Inclusive Mosque in al-Kufa considered the most important center in the Islamic state. All political and religious, economic and social, cultural, scientific and media activities of the state happened in and around this mosque beside the affairs of the state and the citizen.

While the prayer and the diverse matters of the worship were taking place in the mosque, the platform of the mosque was a starting point for state orders and prohibitions and for all those who wanted to service the religion and the state.

It is a religious platform offers to people the religious, intellectual and ideological materials, as well as the legal provisions for the different religious and social issues benefiting people and the community. The first and greatest pioneer of this sacred pulpit was Imam Ali (peace be upon him) and later dignified Imams (peace be upon them) and others who want to serve the Islam and Muslims.

An informational and notifying pulpit informs the people about the orders and the prohibitions, the news and the proposals, the

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1. Tarikh al-Yaaqoubi/ Ibn Wadh al-Yaaqoubi: 2/244.

important projects and the information and the necessary directives to all people whether they are living close to or far from al-Kufa. The near person informs the remote one and the present informs the absent and so on.

If the state wanted to inform people about any order, the caller will call for gathering people in the mosque. Imam Ali (peace be upon him) was commanding Qanbar to call in people. It has mentioned ((He said (i.e. Imam Ali)" O Qanbar calls in people for the collective prayer, and when people gathered, he came up the pulpit glorified and praised Allah))[1]. On the role of the mosque in gathering people, Abu Faraj al-Isfahani mentioned that Yusuf Bin Umar ((Ordered al-Hakam Bin al-Salt to gather the people of al-Kufa in the greatest Mosque in order to meet them. Thus, al-Hakam sent for the sergeant, the police, and the fighters who gathered in the mosque and the caller and then the caller called who was among you a man from Arab and pro becoming aware of our presence in the yard of the mosque, he will be exempted from the protection[2])). The mosque is a good place to gather and inform

The mosque was an important place to assemble the soldiers to go to Jihad or battles. History mentioned ((Ali sat in the mosque and called in people and four thousands came, and then he led them to fight other nation until he met them in Tadmur, a village of Homs where he and his army fought and defeated them))[3].

The mosque is a good place to practice the judiciary and the rule among people. A special bench has designed for the judiciary of Amir al-Mu'minin among people on various issues. He has sentenced in many things and varied issues.

Ibn Saad cites in his Tabaqat ((I saw al-Sha'abi (the popular) in al-Kufa.... Moreover, I saw him while he was a judge practicing judiciary in the mosque))[4].

Imam Amir al-Mu'minin Ali (peace be upon him) or-dered the judge Shariah dead in 78 AH to sit in the great Mosque to facilitate the access to him))[5].

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1. Tarikh al-Yaaqoubi/ al-Yaaqoubi: 2/147.
2. Muqatil al-Talibyin/ Abu Faraj al-Isfahani: P128.
people about something.
3. Tarikh al-Yaaqoubi/ al-Yaaqoubi:2/136.
4. Al-Tabaqat al-Qibrah/ Ibn Saad: 6/252.
5. Asma al-Matalib Fi Sirat Amir al-Mu'minin Ali/ Dr. Ali Mohammed al-Slabi: 1/346.

Ibn Abi Layla sits to practice judiciary in the mosque.

The house of money or treasury was one of the im-portant facilities of the government. They gave a great interest in the money house of Muslims. They built the money house beside the mosque of al-Kufa; we men-tioned earlier that the founding of the money house was within the Kufa mosque as well as the governor's mansion or the house of emirate. Tabari mentioned ((Saad has planned a palace next the niche of the today Kufa mosque which he built and made a money house))[1].

When Imam Amir al-Mu'minin Ali, the caliph of the Muslims, was in the city of al-Kufa, his home was near the mosque of al-Kufa, which was his main headquarters. Ibn Jubair mentioned ((At the end of this space (i.e. near by the mosque) the house of Ali Bin Abi Talib (may Allah be pleased with him) in which he washed at his martyrdom))[2].

Therefore, the mosque in al-Kufa was the bigger and most comprehensive mosque than a mosque for the prayer and the worship, because its activities were of the state and the nation. We can summarize our speech about the activity of the Inclusive Mosque as following: the inclusive mosque considered as a state with all its different aspects and it is the nation with its various classes. It was the headquarters of the state as well as the center for general life, where people met and practiced their worldly religious activities. They practiced various religious deeds beside the political and economic, educational and cultural activities. Moreover, they were looking at people matters and achieving their various needs, and so on.

1. Wafiyat al-A'yan /Ibn Khalikan: 4/180.
2. Rihlat Ibn Jubair /Ibn Jubair: P177.

3. Imam Ali (PBUH) starting from the Kufa Mosque

Arguably, the Inclusive Mosque in al-Kufa was lucky by choosing Imam Amir al-Mu'minin Ali (peace be upon him) al-Kufa as a capital for the Islamic Caliphate or for the Islamic state and his choice of the mosque as the headquarters for the dignified Islamic state.

We can also say that the Islamic history or the history of Islamic civilization was lucky too by the blessed meeting between Imam the Commander of the Faithful Ali (peace be upon him) and the dignified Mosque, the Kufa Mosque.

Imam Ali (peace be upon him) was the shining light, which enlightened the mosque and its different sides to emit various rays, filled the world or parts of it much science and goodness.

The inclusive mosque in al-Kufa has interacted by the presence of Imam and his sciences and his various speeches, his issues and his wise judgments, so both Imam and Mosque became unique single situation in the public history and in the special Islamic history.

Therefore, this mosque became the first flame of light and religion, science and culture and of every goodness for the world.

Without the presence of Imam and his spirit that permeated the mosque, it would not be in the image that it was especially in the first centuries of Islamic history in the days of Imam Ali(peace be upon him), and his grandson Imam Sadiq(peace be upon him) and then of the next few centuries.

The inclusive mosque in al-Kufa was the broad con-tainer in which Imam Ali (peace be upon him), his companions, and his student put their lives, their science and their different potentials, which kept for generations, generation after generation, enlightening their fields and opening for them different prospects.

From this close relationship between Imam Ali (peace be upon him) and the dignified mosque, one can briefly talk on:

A. The life of Imam Ali (peace be upon him)
B. The science of Imam Ali (peace be upon him)
C. The sermons of Imam Ali (peace be upon him)
D. The issues of Imam Ali (peace be upon him)

A. From the Life of Imam Ali (peace be upon him)

The correlation between the Inclusive Mosque in al-Kufa and Imam Amir al-Mu'minin (peace be upon him) was very close, because he was the first caliph who ruled the Islamic state in the city of al-Kufa, and from its basic center, the honorable Kufa Mosque which was the headquarters for his acts and deeds. For this reason, we have to know the biography of Imam Ali (peace be upon him).

Imam Ali Bin Abi Talib is a unique historical and exciting event, since his birth in Kaaba till his noble life paired with the life of the venerable prophet Mohammed Bin Abdullah (Allah bless him and his family) who started the greatest religious call in the human history(Islamic Religion) to his martyrdom (peace be upon him) in the Kufa honorable mosque.

Imam Ali was born in Mecca in Hijaz and in particular in the Kaaba. Al-Hakim al-Nisaburi says ((The news recurred that Fatima Bint Asad was born Imam Ali Bin Abi Talib (may Allah bless him) in the middle of Kaaba[1].

Historians and researchers have disagreed on the years of his birth. They gave different figures, including his birth in the twenty-third of the year before migration[2], and there are some other numbers close to this figure[3].

On the Imam Ali's lineage (peace be upon him), the historians mentioned" he is Ali Bin Abi Talib (and the name of Abi Talib Abd Manaf) Bin Abdul Muttalib Bin Hashim Bin Abd Manaf and his

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1. Al-Mustadrik A'ala al-Sahihain/Al-Hakim al- Nisaburi: 3/483.
2. Al-Ialam/ al-Zarkali: 4/295.
3. look at this in the book: Asma al-Matalib Fi Sirat Amir al-Mu'minin Ali Bin Abi Talib/Dr.Ali al-Slabi: 1/26.

mother is Fatima Bint Asad Bin Hashim Bin Abd Manaf. He is the first caliph whose parents are Hashemain"[1].

Imam named with several nicknames, including the Commander of Faithful, Yaasub al-Deen (Dragonfly of Religion), al-Murtada, owner of banner, Sayed al-Arabs (master of Arabs) and other surnames.

Imam Ali Bin Abi Talib(peace be upon him) is the cousin of the Prophet Mohammed Bin Abdullah, because of Prophet's great love and fondness of him, he gave him his daughter Fatimat al-Zahra(peace be upon her) whom he married. She was his first wife who he did not marry others until she died.

Historians and researchers mention different figures for Imam's sons. Al-Yaqoubi, dead in 284 AH mentioned that Imam had fourteenth males, including (al-Hassan and al-Hussein (peace be upon them)) and eighteenth females[2]. the researcher, al-Zarkli says" He had twenty-eight, the males were eleventh and the females were seventeenth[3].

Ibn Hisham talked about the early life of Imam Ali Bin Abi Talib, when he was in the lap of the Dignified Messenger (Allah bless him and his family) and the reason for this. He said, ((One of the blessings which Allah has given to Ali Bin Abi Talib (may Allah be pleased with him) was that he lived in the lap of the Messenger of Allah (Allah bless him and his family) before Islam.

Ibn Isaac said, "Abdullah Bin Najih told me from Mujahid Bin Abi al-Hijaj who said," "It was Allah's grace on Ali Bin Abi Talib and what Allah wants to him of goodness that Quraysh faced a severe crisis, while Abu Talib had many children. The Messenger of Allah (Allah bless him and his family) said to his uncle Abbas who was one of the richest men of Bani Hashim," O Abbas, your brother Aba Talib had a lot of children and people suffered from this crisis; let us go to him and take few of his sons. I take a man and you take a man, and in this case, we will help him". Abbas said," Yes," so they went until the came Abu Talib where they said to him," We want to take some of your children until the people will save of what they had now". Abu Talib said to them, if you

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1. Muruj al-Dhahb/al-Masaoodi /al-Masaoodi: 2/358. Al-Kamil/Ibn al-Athir: 3/397.Asad al-Ghabah/Aiz al-Din Ibn al-Athir: 3/587.
2. Tarikh al-Yaqoubi/al-Yaqoubi: 2/148.
3. Al-Iya'alm /al-Zarkli: 4/296.

leave me Akeel, you do what you will." Ibn Hisham said," some said" Akeel and Talib.

Thus, Allah's Messenger (Allah bless him and his family) took Ali and nursed him, while Abbas cared for the nursing of Jaafar. Ali remained with Allah's Messenger (Allah bless him and his family) until Allah Almighty chose him a Prophet and then Ali followed him (may Allah be pleased with him) and trusted him directly, while Jaafar was still with Abbas until he became Muslim and then dispensed with him))[1].

Imam Ali (peace be upon him) is the first people who became Muslim in Islam after Khadija. Ibn Isaac said ((Then he was the first one who believed in Allah's Messenger (Allah bless him and his family) and trusted in what it came from Allah Almighty where Ali Bin Abi Talib Bin Abd al-Mutalib Bin Hashim (may Allah be pleased with him) was ten years old)).

Imam Ali Ibn Abi Talib (peace be upon him) has talked about himself and the great education that he got while he was in Prophet's own arms and house in his sermon known as al-Sa'aiqa(the thunder). Imam says ((You know my status from the Messenger of Allah, a close kinship and a special status. He put me in his arms while I was a kid, taking me to his chest and sleeping beside me in his bed. My body touched his own body and taught me all his knowledge; he chewed something to feed me. He has never found any lie in my speech nor any weakness in any deeds. Allah has joined me with him from the time of my weaning. Allah has put a mighty angel from His Angels to guide him along the path of high character and good behavior throughout the day and night, where I used to follow him like a young camel following the traces of his mother. Every day he raised me traits with his high, commanding me to follow it. He used to go every year in seclusion to Hira's Hill where I saw him but no one else saw him. At that time, only those who were in a single house knew Islam- Allah's Messenger (Allah bless him and his family), Khadija and I was the third of whom saw the light of revelation and the message, and I was who smelled the wind of Prophecy))[2].

Who was his place the lap of Allah's Messenger (Allah bless him and his family), and his daily life was the house of the

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1. Nahij al-Balagha/Tandhim Subhi al-Salih/al-Khutba al-Sa'aiqah 192: P300.
2. Kanz al-Aumal /al-Mutaqi al-Hindi: 11/279.

Messenger of Allah; and whose daily ideas and teachings founded on words of Allah's Messenger and heavenly revelation, what kind of education does he receive? What type of behavior does he feed? Moreover, what a holiest outcome was it?

Imam Amir al-Mu'minin Ali (peace be upon him) was a rare unique Islamic figure. He is the extract of the breeding of Mohammed, the Messenger of Allah (Allah bless him and his family), and the good mature fruit, even the dignified Messenger said in his right ((Ali is from me and I am from Ali)) [1]. The Imam was a prominent example in honesty and justice, firmness and science, knowledge and power of literature, rhetoric and highest wisdom, thought and severity of asceticism in this world, the stability of the courage and heroism and other virtues that are innumerable. Ibn al-Ather says in the right of Imam ((His virtues are countless and his issues collected in a single book))[2].

Al-Hafiz Abu Na'im al-Isfahani al-Shafa'ai mentioned some of his qualities and his attributes saying, ((Master of the folk, the loving of the acclaimed and the beloved of the Idol, the door of the science city and sciences, the head of the correspondences, the inventor of the signals, the banner of the followers of the right path, the light of the obedient, the guardian of the pious, Imam of the equitable, the oldest in the answer and the faith, the best straighter in issues and the certainty, and the greatest patient of them, more plentiful in the science. Ali Bin Abi Talib(Generosity of Allah on his face) is an example of the pious and the decoration of the knowledgeable, the predicable of facts of the unification, the indicator to the lustrous of the science of the individualization, the owner of the minded heart, the owner of the tongue giving answer to any case, the owner of a conscious ear, the owner of the faithful promise,

gouging out the eyes of the sedition and preserving from the ordeals' arts; pushed the perfidious and handled the cruel, leading a rough life in religion and becoming insane in Allah's love)).

The Islamic call, its dignified Prophet (Allah bless him and his family) and its great Koran are all interest of Imam Ali (peace be upon him), therefore, he recruited all his energies and physical, mental and spiritual potentials for the call.

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1. Al-Kamil Fi al-Tarikh/Ibn Ather: 3/402.
2. Hilat al-Auliyah/Abu Na'aim al-Isfahani: 1/100.

Imam has participated in all battles fought by the congealed Messenger against the enemies of the Islamic religion, except the battle Tabuk where he appointed him as his successor in Medina, and he was the banner holder in many battles.

For his high courage and his commitment to the victory of the Islamic call, he slept at night in the bed of the dignified Prophet (Allah bless him and his family) in the night of his emigration to Medina without fear nor worry.

He became the caliph in 35 AH and he made his first pioneer the holy book of Allah and the Sunnah of the honorable Prophet and the frank fair right without favoritism. He has spoken openly ((I have to lead you on lines of the book of Allah and the Sunnah of His Prophet, and who found it cruel, the falsehood would be more cruel.

Imam (peace be upon him) remained in the succession about five years, and he did not live in this world only 63 years or so; his life ended to the paradises of Allah Almighty and as he was born in the house of Allah the Kaaba, he was martyred in the house of Allah too. He died in the Kufa Mosque and in his niche at the holy night of Friday in the holy month of Ramadan in the year 40AH (may Allah mercy be upon him) the father of Hassan (peace be upon him).

B. From the Science of Imam Ali (peace be upon him)

Anybody reads the life of Imam Amir al-Mu'minin Ali Bin Abu Talib (peace be upon him) with an accurate reading, surpassing his normal personal features; he will discover the unique and rare properties that are not available to other leaders and the great characters in the long human history.

Imam's qualities of courage and asceticism, morality and generosity, literature and rhetoric, eloquence and so on of values and attributes were well- known and clear among the people. His behavior and social life reflected these qualities. Moreover, Imam Ali (peace be upon him) experienced these qualities among people whom they understood and appreciated, because they were of the genus of the values and customs recognized in the community of the era of Imam.

There is another aspect of the qualities and features of Imam that did not recognize by the community clearly and correctly because they were uncommon and unknown in his community.

The scientific and intellectual side was the uniqueness for Imam Ali (peace be upon him). It is a unique case and even alien to the society came out of the womb of ignorance. It is (I.e. a scientific and intellectual side) is a valuable addition made the personality of Imam a rare case in the era of Islam and beyond. Thus, Imam Ali Bin Abi Talib (peace be upon him) was in his era and after his time.

Imam Ali Abi Abu Talib (peace be upon him) a scientific and intellectual force that was unique in the era of Islam. This scientific and intellectual force did not come of the vacuums without source. It is a logical and natural consequence of the circumstance of the blessed Islamic call represented by the school of the Holy Quran

and the breeding of the Messenger (Allah bless him and his family) connecting to the holy divine rope extended to the sky.

Imam Ali (peace be upon him) has lived with Koran and Koran lived with Ali. Moreover, Imam lived with the dignified Messenger and the messenger himself lived with Imam.

The greatest Messenger confirmed this correlation between Imam Ali and the Koran, saying ((***Ali with the Koran and the Koran with Ali, and they will never live apart, until Ali arrived the pelvis***))[1].

The Messenger confirmed also the correlation between him and his uncle's son Imam Ali. He (Allah bless him and his family) assured frequently this correlation in his speech, when he said ((***Ali is to me like the stature of my head from my body***))[2] or ((***I am the city of knowledge and Ali is its door***))[3].

Who lives in the school of the holy Quran and in the lap of the Greatest Messenger and the environment of the pure Islamic call, what do we expect to be?

Undoubtedly, he will carry the intellect, science, knowledge and awareness in their highest degree. There is no doubt, he will learn the science and the awareness from its original sources, and he will live in the clear intellect, right science and healthy procedure, when he thinks about things. Thus, Imam Ali (peace be upon him) was.

Imam Ali (peace be upon him) carried the original conscious intellect and science, and he realized matters and things with the right awareness.

The greatest Messenger talked about that intellect, science and high awareness that Imam Ali (peace be upon him) possessed and he praised his great scientific spirit, and from these talks and sayings of the Messenger in this concern:

((***the wisdom divided into ten parts, Ali got nine parts and all people got one part only, and Ali has more knowing in this part than the people***))[4].

Ali possessed more knowing than you did, and he was the oldest in Islam than you))[5].

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1. al-Mustadral Ala al-Sahihyian/ al-Hakim al-Nisaburi: 3/142.
2. Kanz al-U'mal /al-Mutaqi al-Hindi: 11/277.
3. al-Mustadral Ala al-Sahihyian/ al-Hakim al-Nisaburi: 3/127.
4. Kanz al-U'mal /al-Mutaqi al-Hindi: 11/282.
5. Manaqin A'l Abi Talib/Bin Shahir Ashoub: 2/40.

(***The most knowing in my nation after me is Ali Bin Abi Talib***)[1].

There are other similar prophetic talks and sayings confirming the scientific and intellectual ability of Imam.

If we return to Imam's sayings relating the scientific intellect and spirit that he had personally, we will find additional confirmation to that of the dignified Messenger concerning the science in the right of Imam Ali. Imam (peace be upon him) has used the word (Isaluni) means (ask me) frequently in his sermons and talks that has a clear indication of Imam's potential in the science, the knowledge and the readiness of answers of what in the mind of people is, and beyond that. For instance, he said ((Ask me before you miss me, because I am certainly acquainted with paths of the sky more than the paths of earth))[2]. And also ((ask me before you miss me; Who split the grain and create the aura if you ask me about which verse revealed in night or it came down in midday))[3].

Even it mentioned that al-Musayb said ((Nobody among the companions of Allah's Messenger (Allah bless him and his family) says (ask me) except Ali Bin Abi Talib, and Ibn Shabrima said" Nobody said while he was on the platform (ask me) except Ali)) [4].

This phrase and this repetition are a clear indication of the powerful scientific spirit and the strong desire to spread the science and the knowledge among Muslims.

Imam Ali (peace be upon him) realized scientifically the value of the question, because it is the key of the science, so he encourages the asker to more science and knowledge. Therefore, he (peace be upon him) mentioned the question and science in his saying ((Science is treasuries and their sky is the question, so please, Allah mercy upon you. He summarized the matter in four steps: the asker and the teacher, the receiver and sender, and the one loving them))[5].

Imam Ali (peace be upon him) expressed on the potential scientific spirit inside him through many words, sayings and sermons. The best he said is his saying to Kumail Ibn Zeyad al-

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1. Kanz al-U'mal /al-Mutaqi al-Hindi: 11/282.
2. Nahij al-Balaqa/Tandhim Subhi al-Salih/Khutaba 189:P280.
3. Manaqin A'l Abi Talib/Bin Shahir Ashoub: 2/47-48.
4. The same reference: 2/48.
5. Kanz al-U'mal /al-Mutaqi al-Hindi: 10/58.

Nakha'i ((O Kumail Bin Zeyad, the hearts are like vessels. The best of them is that enlightens, and keep in your mind what I am saying: people are in three: a divine scholar; a learner in the path of safety and salvation, and a savages or a riffraff followed each croaker, they lean with each wind. They did not enlighten with the light of the knowledge, and they did not resort to relevant side. The knowledge is better than money; the knowledge keeps you while you are guarding the money. The Knowledge is better than the work, and money lacks of the alimony. The love of the scholar is a religion con-demned by it; the knowledge gives the scholar an obedience in his life after his death, but the people exchange beautiful talks on him and the creature of money disappears soon he died. Those who reserve money are dead while they are alive, but the scientists are staying forever; their heads are missing and their bywords exist in the hearts, hah, that is here, and he pointed to his chest- if you get the knowledge, you will benefit, surely if you got, its understanding will be unsafe. They use the tool of the religion for the current life))[1].

1. Hilyat al-Auliyah /Abu Na'aim al-Isfahani: 1/121.

C. from Imam's (peace be upon him) Sermons in the Mosque:

The heritage of Imam Amir al Mu'minin Ali (peace be upon him) is large and wealthy as Imam himself in his wealth and his supreme divine stature.

The main heritage of Imam is the sayings and deeds. The sayings divide into the sermons and letters, wisdom and commandments, the teachings and supplications and other subsidiary forms.

Here, the important for our subject is the sermons that he delivered from the rostrum of the greatest mosque in al-Kufa. These speeches are few of the many sermons that Imam said in his life; here we refer to them because of their relation to the nature of the research on the Kufa mosque in which Imam had a great role and the mosque's role in Islamic civilization.

Thus, we will point out a number of those sermons or parts of them as contained in the book "Nahijul-Balagha compiled by Sharif al-Radi deceased in 406 AH, or from different sources so that the reader can know the sermons that Imam Amir al-Mu'minin delivered (peace be upon him) in the inclusive mosque in al-Kufa.

Imam's Sermon at his coming to al-Kufa:

The first thing to start with is the sermon of Imam that he delivered from the rostrum of the Kufa mosque. The speech that he inaugurated his coming in the year 36 AH to al-Kufa, where he directly entered the inclusive mosque in al-Kufa so that he could deliver the sermon of the coming and inauguration. Soon he was in the Kufa mosque, he prayed two bows and then ascended the

platform where he praised and blessed Allah and His Messenger (Allah bless him and his family)[1], and said,

((So now, O people of al-Kufa, you have a favor in Islam, unless you change your behavior and modify your deeds. I have called you to the right, and you responded positively, you started with the atrociousness but you changed now. The favor is between yourselves and Allah in the provisions and the oath. You are like the one who responds to your wishes and then he takes your side. However, what I am afraid from is that you follow the passion and the length of hope. As for the following of passion repels the right. Certainly, the present life is a work without a retribution while tomorrow is a retribution without a work.

Praise be to Allah, Who let His guardian to triumph, and let down his enemy, cherish the rightful honest and humiliate the resolutely. You have to obey Allah, who obeys Allah, as well as he obeys the family of Prophet, who are prior to obey for their obedience to Allah, than to obey, those personated that, they were at our side, doing grace but it is ours. They refused our order, stood against us, and pushed us away from our right. They will face the sever suffering of their obstinacy, and their end will be the hell. None among you supports me I will blame him severely. So leave them and heard to what they hate to hear so that they return to the path right and know the party of Allah from the band))[2].

The first Friday sermon in the mosque:

Al-Manqari mentioned in Sifeen Battle ((From Abi Tibat and then from his father: Ali ended his prayer when he entered al-Kufa. on Friday, he attended the prayer and delivered his sermon[3]. Imam said ((That thank Allah and I praise Him asking for His help and following His guidance; I pray that Allah protect me from misguidance. Whom Allah guides, nobody can mislead him, and who misguides, and he will find no guider. I bear witness that no God but except Allah alone with no partner and that Mohammed is His slave and Messenger whom He chose for His order and singled him the prophecy; he is the most dignified among His creatures, and the most loved for Him. He brings the message of His God and did the best for his nation, leading it to his best. You have ordered

1. Sifeen Battle/Naser Bin Muzahim al-Manqri: P3.
2. The same reference: P403.
3. Sifeen Battle/Naser Bin Muzahim al-Manqri: P9.

to fear Allah and you have created for the charity and obedience. So be cautious the torture of Allah which is very severe. You have to fear Allah without any ex-cuse, and work in non-hypocrisy nor reputation, because who does not work to Allah, he

will get nothing, but who works to Allah faithfully gaining Allah's reward. You have to avoid the torture of Allah, where He did not create you in vain, and did not leave a thing of your order in vain. He wrote down your traces and knew your work, and wrote down the date of your death. So, do not be proud of present life that is deceiving its people and he is cocky whom it conceited, and then it will be passing away. Moreover, that the afterlife is animal house if they knew. I ask Allah for the homes of the martyrs, and for accompanying the prophets, and the living of happy people for we are for Him and to Him))[1].

Other Sermon in the Mosque:

Aban said from Salem Bin Qais al-Kufi that Amir al-Mu'minin as Sifeen Battle/Naser Bin Muzahim al-Manqri: P9cended the pulpit (peace be upon him), and the he glorified and praised Allah, to delivere his sermon [2], which Salem has mentioned so long, but I will copy it from Nahij al-Balaqha of the selection of al-Sharif al-Razi. Amir al-Mu'ninin's shows his vastness of knowledge and the mischief mongering of Bane Umayyad ((So now, Praise and Glorification to Allah. O people! I have gauged the eye of the sedition. No one has the courage to advance towards it, except me, when its gloom was swelling and the madness was intense. Ask me before you miss me because, by Allah Who has my life in His hands, if you ask me about anything between your present time and the Day of Judgment, or on the groups that will guide a hundred people or misguide a hundred. I will tell you who is calling for its march, who is leading it and who is driving it, and where it will start and rest and its final place of stay, who among them will kill and who die a natural death. When I am dead, the harsh circumstances and the distressing events will befall upon you. Many askers will not have the courage to ask any question, while those, in responsibilities, will have no answer to any question. This will be at a time when wars will fall on you with hardships, and days will

1. The same reference: P10.
2. salem bin qais al-kufi: p156.

be so hard on you that you will feel them prolonged because of hardship till Allah grants victory to those from among you who remain virtuous.

When riots come, they will confuse and when they clear away, they will leave a warning. They cannot be clear at the time of approach but are recognizing at the time of return. They are striking some cities and missing others. Beware! The worst riot against you, in my view, is the riot of Bane Umayyad, because it is blind as well as creating darkness. Its way is general but its misfortune is for certain people. Distress, and the one who does not understand it will afflict but, the one who has clear understanding of it he will avoid distress. By Allah, after me you will find Bane Umayyad the most worst, like the old unruly she-camel that bites, beats with its fore-legs, kicks with its hind legs and refuses to be milked. They will stay over you until they leave among you only those who benefit them, or those who do not harm them. Their calamity will continue until your seeking help from them will become like a slave seeking help of his master, or the follower seeking help of the leader. Their misfortune will come to you like evil-eyed fear and pre-Islamic fragments that has neither lighthouse of guidance nor any sign of salvation.

We are the family of the prophet free from this misfortune, and we are not among those who will engender it. Then, Allah will dispel it from you like the removal of the skin from the flesh through him who will humble them, drag them by their necks, make them drink full cups of hardships, not extend to them anything but the sword and not clothing them except fear. At that time, Quraish will wish at the cost of the world and al its contents to find me even only once, just for the duration of the slaughter of a camel, so that I may accept from them that of the present. I am asking them only a portion, but they still are not giving me))[1].

Other Sermon referring to al-Kufa:

Nahij al-Balagha mentioned (from his sermons) that the news reached Imam Ali (peace be upon him) relating the control of Mu'awiyah's companions over the Yemen, which both his governors Obaidullah Bin Abbas and Saeed Bin Namran defeated by Bisr Bin Arta'ah. He went up to the pulpit (peace be upon him)

1. Nahj al-Balagha /tandhimSubhi al-Salih/Khutba 93/:P137=138.

bored because his companions have been lumbering for Jihad and violating his opinion, he said:

((Now I have only al-Kufa under my control and holding it, if you are so afraid and easily giving up your property, than Allah disfigure you

Then he cited a verse of the poetry that is:

O Omer to your father the goodness, I received a small bit of fat only from this pot.

Then he said (peace be upon him):

((I received news that Bisr took over Yemen. By Allah, I did not believe that these people will shortly control the whole country and they met to do something wrong, while you were very quickly disunited and left your right. You were disobeyed your Imam in matters of right while they obeyed their leader in matters of wrong thing. They achieved their promise in favor of their leader whereas you betrayed your Imam. They did well for their country while you corrupted your country.

Even if I give, you charge of a wooden bowl, I fear you will run away with its handle.

O Allah, I have disgusted them and they disgusted me too. I were weary of them and they were weary of me, O Allah replace them for me with better ones, and replace me for them with a worse one. O my God melt their heart as salt melts in water. By Allah, I wished I had only a thousand equestrians of Bani Firas Bin Ghanm

There, if you call them, they will come, equestrians like summer cloud. Then he descended the platform[1].

Other Sermon (Spirits):

It is famous and important sermon mentioned in Nahij al-Balagha under the title (Spirits Sermon).

Masa'ada Bin Sadaqa narrated from al-Sadiq Jaafar Bin Mohammed (peace be upon them) who said, "Amir al-Mu'minin held this sermon from the pulpit of the Kufa mosque, when a man asked him," O Amir al-Mu'minin (peace be upon him) " Describe Allah for us in such a way that we imagine that we see Him with eyes so that our love and knowledge may increase about Him". He became angry and shouted" Collective Prayer, the people gathered even the mosque became overcrowded. He ascended the pulpit

1. Nahj al-Balagha/Tandhim Subhi al-Salih/ Khutba 25: P66-67.

while he was angry and his face color was changed. He praised and extolled Allah, and blessed upon the prophet and his family[1].

For the importance of the sermon that he held in the Kufa Mosque and from its platform, we mention the first three parts of it: 1. describing Allah Almighty, 2. Attributes of Allah Almighty in Quran, 3. His description of heaven.

1. Describing Allah Almighty

"Praising is all to Allah, Who doesn't know refusal and stinginess, Who is neither the munificence nor the generosity make Him poor. For anybody who gives away thinking it is lose, except Him, and for his niggardliness, the miser blamed, except Him. He is the munificent with His bounties and plentiful gifts and grants. All beings are His dependents, where He guaranteed their livelihood and ordinated their sustenance. He has opened a way for those who wish to turn to Him and for those who seek an answer of what they have. He is more bestowal without asking Him than those from them one is asked. He is the First for who there was none before so that there could nothing before Him. He is the Last for who there is no after so there could nothing after Him. Time does not change him to admit any change of condition about Him. He is not in any place to allow Him moving from one place to another.

If He gives away all that mines of the mountains and cuttings of coral that the shells of the ocean vomit out, it will not affect his munificence nor admonish the extent of what he has. Actually, he still has such treasures of bounty as will not decrease by the demands of the creatures because he simply is that generous. Thus, He is not angry for their begging and their questions, He is not stingy although the insistence of the misers.

2. Attributes of Allah Almighty in Quran:

"Look O you the asker, believe in those attributes of Allah mentioned in Quran and you have to enlighten your mind and soul from its guidance. You have to avoid Allah's attributes mentioned by Satan that are neither in Quran nor in prophet's deeds or, sayings (Allah bless him and his family) and Imams of guidance are its traces. Only Almighty know these and this is only the extreme limit

1. Nahij al-Balagha/Tandhim Subhi al-Salih/ Khutba 25: P124.

of the right of Allah on you. Be aware that only those who deepened in the knowledge and are able to open the curtains that lie against the unknown. They acknowledged their ignorance about the details of the hidden unknown that prevents them for further attempts. Thus, Allah prais-es their acknowledgment of the inability, where they do not allow getting more knowing. They do not go further in their search of what does not allow to them about knowing Him. You have to limit your knowledge to this point and do not go be beyond the Greatness of Allah, because when you measure the capacity of your own intelligence comparing it with Allah, you should be among the destroyed ones. He is powerful even if the imagination try to realize His ability, the mind will divert to the dangers of evil thoughts, you have to find Him in the depth of His realm. The hearts are very eager to grasp the realities of His attributes. The entrances of minds closed and did reach the description of securing knowledge about His being. They turn back wandering in the dark pitfall of the unknown and focusing on Him. They defeated and admitted that the reality of His knowledge can neither comprehended by such random efforts nor can an iota of the sublimity of His Honor enter the comprehension of those ponder. He found the creation without any example, that one can follow, and without any specimen made by any known creator. He shows us the realm of His Might, and the wonders reflect the traces of His Wisdom. All created things confess that their existence belongs to Him, making every created thing becomes as an argument leading to know Him. The wonders appear to show the signs of His creative power and standard of His Wisdom, so everything has created becoming and an argument for Him and a guide to Him even if the created thing is silent one, His argument of arranging and organizing thing is clear, and their sign of the creator is fixed. I testify that the one who likens Thee through the dissimilarity of the organs of Thou creatures and the fact of the cohesion of their limbs is hidden by the arrangement of Thou wisdom, and he does not acquaint his inner self with knowledge about You Thee. His heart does not have satisfaction that there is no partner with Thee. As if he has not hear the followers, of whom they followed, declaiming their false gods by saying "By Allah we were in completely in clear error when we equaled Thee with the master of the worlds. Those who liken You to their idols, are wrong and outfit you with apparels of the creatures through their imagination, attributing to

You parts of body through their own way of thinking. They regard Thee to be akin to creatures of various types through the working of their intelligence. I testify that whoever equates Thee with any of Thou creation models a likeness for Thee. Whomever takes a likeness for Thee is an unbeliever, according to what is stated in Thou unambiguous verses and is indicated by the testimony of Thou clear argument. I also testify that Thee are Allah who cannot be confined to the fetters of intelligence so as to admit change of the condition through entertaining imagination, nor in the shackles of mind so as to become limited an object subjects to alterations.

3. Describing the Heaven:

He has organized the openings of its walls without the suspension, and welding cracks of its deviation and entwined between its pairs. He facilitates the way for those who come down by His order and those who go up with the deeds of His creatures. He has facilitated the way for those who come down by His commands and for those who go up with the deeds of the creatures. Its ascending place is snick. He called it when it is a smoke so directly its parts joined. Then Allah opened the gate and put thick material at its hole, carrying them with His powerful hands so that it does not fall in the vastness of the space. Then Allah ordered it to stop, so directly did under His obedience, then He made the sun glowing for its day and the moon is a gloomy sign of its night. Then Allah ordered them to move in their orbits and ordained them motion in the stages of their paths in order to distinguish between the night and the day; and to recognize the numbers of years so that the calculation could be according to their fixed movement. Allah, then, hangs its vast space of the sky and put the stars as a decoration glowing with the light and brightness. He shot at the over-hearers arrows of bright meteors. Then He put them in motion on their limited routine where they become fixed stars, moving stars, descending stars, ascending stars, ominous stars and happiness's stars[1].

1. Nahij al-Balagha/Tandhim Subhi al-Salih/ Khutba 91: P124-128.

D. From Judiciary of Imam Ali (PBUH) In Al-Kufa Mosque

The Inclusive Mosque in al-Kufa was an important scene for the judiciary of Imam Amir al-Mu'minin Ali (peace be upon him), and for his judgments between the various segments of the society and for those whom he made as his deputies in the judiciary.

There was a special bench of the judiciary for Imam (peace be upon him) known as (judiciary bench). It is a normal terrace or a little high construction where he sits to judge among people, beside it a short cylinder written on it {***Lo! Allah enjoined justice and kindness***...}[1]. As we mentioned before, Imam judged among people in some cases while he was on the platform.

Imam the Commander of the Faithful Ali (peace be upon him) was a judge of the first class witnessing to him the power of the judiciary that mentioned throughout the Heritage. The dignified Messenger said in the right of Ali "He is the best Judge"[2]. Narrators and historians have also mentioned that when the Messenger of Allah sent him to be a judge in Yemen, he said to him" O Allah, guide his heart and proved his tongue". Then he said," I have never doubted later in his judgment between two"[3]. About the time of his sitting in the mosque to judge among people, the sources mentioned a model of his program in the mosque ((And then renewed ablution and went to the mosque. he prayed with

1. Surat Bess: verse 90.
2. Sharih Nahij al-Balagha/ Ibn Abi Hadid: 1/23.
3. Sharih Nahij al-Balagha/ Ibn Abi Hadid: 1/23.

people the dawn prayer and then sat in the commentary until the sun rises, and then moved to people judging among them[1].

Imam was very keen that the cases and decisions were very accurate and perfect. He was confirming this keenness in appointing those who judged among the people. Abu Abdullah (peace be upon him) said, ((when Amir al-Mu'minin (peace be upon him) appointed Shuriah as a judge, he obliged him not to implement any judgment unless Imam reviews himself[2].

The Imam also was very keen that the place of the judge must be appropriate, and the judge has to choose the place of his sitting between the two disputing parties in the center of the city so as not to cause hardship to the one accessible. Therefore, Imam Ali ordered the judge Shreya to sit in the Grand Mosque to facilitate the access to him[3].

Thus, the Kufa mosque was the first scene in the judiciary and the sentencing. At the same time, Imam was aware of the value of al-Kufa mosque, which witnessed the grandest cases and provisions.

Here, we will mention some of the cases and judg-ments handled by Imam Ali so the reader can realize the abundance of activities of the honorable mosque:

In the house of Tashit or Tasit (Basin)

From the judgments of Amir al-Mu'minin Ali (peace be upon him) is what has happened in the place known as Bait al-Tashit (the Basin) in the Kufa Mosque. Sheikh Abbas al-Qumi mentioned ((The house of basin is a little place where the miracle of Amir al-Mu'minin (peace be upon him) appeared on unmarried girl who had sunk in water in which leeches lived. A leech entered in her abdomen where it grew and grew, because of the blood that it absorbed. So, the girl's belly became high where her brother thought that she was pregnant. Therefore, they decided to kill her. Nevertheless, before they did the action of murder, they came to Amir al-Mu'minin (peace be upon him) to look in their case. He (peace be upon him) ordered a veil to be lifted at the side of the mosque, where the girl sat, and then he asked the midwife of al-

1. Manaqib Al Abi Talib/Ibn Shihr Ashoub: 2.142.
2. Froa'a al-Kafi/al-Kulini,7/404.
3. Asma al-Matalib Fi Sirat Amir al-Mu'minin/Dr.Ali Mohammed Al-Slabi: 1/346.

Kufa to check the girl, who said her opinion" O the Commander of the Faithful, she was pregnant and carried a fetus in her belly. He ordered (peace be upon him) to bring a Tasit of heat where the girl sat. The leech felt the heat so it came slowly out in the Tasit))[1].

Some stories mentioned that he (peace be upon him) stretched out his hand and he came with chunks of ice from the mountains of Sham and put it at the basin where the leech went out the belly of the girl.

Other Case:

The case is about a conflict presented to Imam Amir al-Mu'minin (peace be upon him) mentioned by Ibn Shahir Ashoub in his book (Mamaqi Al-Abi Talib). Al-Tistri explained this case saying: a predicative narration from al-Sadiq (peace be upon him) that a man came to Ali (peace be upon him) from the mountains after he ended his pilgrimage and with him his Ghulam (slave). When the boy sinned, his master struck him; the boy said," You are not my lord, but I am your lord". They are still threatening each other in their way to al-Kufa. The boy said to his master "O enemy of Allah I will take you to Amir al-Mu'minin to get my right". When they reached al-Kufa, they came directly to Amir al-Mu'minin. The master who struck the boy said to Amir al-Mu'minin" Allah proves your judgment, this boy is mine and he sinned so I struck him", and he leaped upon me." The boy said," by Allah, he is my boy, and my father sent him with me in order to teach me, but he turned against me in order to steal my money". Thus, both began swearing, this swears and this swears and this lies and this lies, then Imam (peace be upon him) said" Sset off and spend your night as friends, and do not come to me unless saying the truth. In the morning, Amir al-Mu'minin said to Qanbar to make two hole in the wall. The two men come while the people say, "It is difficult case and he cannot solve". Imam asked them," What you say". The master said, "I swear this is my slave", and the boy said," I swear this my slave". Imam (peace be upon him) said" Both of you are lairs" and your punishment is to put each of you his head in holes. Then he ordered Qanbar to bring him the sword of the Messenger of Allah and to be hurry to his the neck of the boy. When the boy heard, he directly get out his head from the hole,

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1. Manaqib al-Jinan al-Mua'arab/ al-Sheikh Abbas al-Qumi: P388-389.

while the other kept his head in the hole. Ali said to the boy" Do you provoke that you are not slave?" the boy replied "Yes" but he struck me and I wanted to revenge from him". Amir al-Mu'minin warns and orders him to follow his master[1].

Other Case in the Kufa Mosque:

This case has mentioned by al-Tistri in his book (Judiciary of Amir al-Mu'minin Ali Bin Abi Talib. Al-Kulayni narrated from al-Baqir on the scene of entering al-Hakam Bin A'yina and Salama Bin Kuhyil at al-Baqir who said" when Ali (peace be upon him) was sitting in the mosque of al-Kufa, Abdullah Bin Quful al-Timmy passed by him carrying the shield of Talha.

Ali (peace be upon him) said to him" This is the shield of Talha taking out when he has killed on the day of Basra". Abdullah Bin Quful said," If so, make between me and you, your judge whom you has appointed for Muslims". Thus, Ali did, choosing Shurayh as a judge between him and Abdullah. Ali (peace be upon him) said," This is the shield of Talha taking out when he has murdered on the day of Basra". Shurayh said," Present your evidence on what you are saying?" he called for al-Hassan (peace be upon him) who testified that this is the shield of Talha taking out when he has killed on the day of Basra". Shurayh said," This is only one testimony, and I need other witness." Ali called for Qanbar who submitted his testimony that this is the shield of Talha taking out when he has killed on the day of Basra". Shurayh said," He is owned person and owned by you, so I do not accept the testimony of owned person."

Ali (peace be upon him) became angry and said," Take it because this judge has judged injustice three times." Shurayh left his seat and said," I will never judge between any two unless tell me where I judged injustice three time".

Ali said to him" Woe unto you! When I told you that this was the shield of Talha taking out when he has murdered on the day of Basra, you said showing me an evidence on what you were saying. Whereas the Messenger of Allah (Allah bless him and his family) said," Wherever, you find a murder judging without an evidence. You said that a man had never heard this talk, so this was one of

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1. Qadha Amir al-Mu'minin Ali Bin Abi Talib / al-Sheikh Mohammed Taqi: P10-11.

injustice." Then I brought al-Hassan, you said that one witness was not enough, and you did not judge with only one testimony, whereas the Messenger of Allah has judged with one testimony and one oath, thus these are two." Then I asked Qanbar to give his testimony, who has testified that the shield was of Talha taking out when he has killed on the day of Basra, you said that he was an owned person and you did not judge with a testimony of an owned one. Then Ali said," Woe unto you, the imam of Muslims entrusted on their affairs of what is greater than this"[1].

Other case in Kufa Mosque:

This case has also mentioned by al-Tistari in his book (judiciary of the Commander of the Faithful). Al-Kulayni narrated from al-Sadiq (peace be upon him) who said," While Amir al-Mu'minin (peace be upon him) was sitting in the Kufa mosque, he saw a group of people eating during the day in Ramadan Month. He asked them," Are you not fasting?" they said," Yes". He said," Are you Jews?" they replied, "No". Then, he asked them," Are you Christians?" they said, "No". He said," if you are neither Jewish and nor Christian, why are you not fasting as Muslims?" They replied," We are Muslims". He said" Are you in travelling? They said" No". He asked," Are you sick, therefore, you are not fasting? Moreover, although we do not know the reason, you are responsible for yourselves, because Allah Almighty says {on that day man is told the tale of that which he has sent before and left behind}". They said" we felt sick in the morning". Amir al-Mu'minin (peace be upon him) laughed, then said," Are you witnessing that no God but Allah only, and that Mohammed is His Messenger? They said," We are witnessing that no God but Allah only and we do not known Mohammed." He said," The Messenger of Allah." They said," We do not know that he is the Messenger of Allah, but know that he is a Bedouin called for himself." He said," Do you confess that he is Allah's Messenger, otherwise I will kill you." They said," We did not worry if you did that". Thus, he put them in the jail of the Kufa police, and to dig two holes one beside the other and between them a large ditch like a nectarine. Then he said to them" I will put you in these holes and set the fire to kill

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1. Qadha Amir al-Mu'minin Ali Bin Abi Talib/Sheikh Mohammed Taqi al-Tistiri: P10-11.

you with its smoke". They said," We do not worry because we do care for this life." He put them in the holes while they are saying," Do what you like" until they died. This event became the daily speech of the people. One day, while he was in the mosque, a Jew from Yathrib came to him. He told him that he has heard from Yathrib people that Ali (peace be upon him) is the most knowing person. He also told him that his fathers have visited Amir al-Mu'minin many times and confessed of his knowledge and wisdom. At their arrival to the greatest mosque in al-Kufa, they came down of their camels, and stopped at the door of the mosque. They sent a person to Amir al-Mu'minin informing him that there was Jews from Hejaz who had a demand, would he come out to them or should they enter to him.

Amir al-Mu'minin came out while he was saying, "They will enter and start their oaths". Then he asked them what their need was. Their greatest said," O Bin Abi Talib, what is this heresy that happened in the religion of Mohammed"? he said to him," Which heresy is it?" the Jewish said," Hejaz people claimed that you proceeded to folk testified that no God but Allah only, and they did not acknowledge that Mohammed His Messenger, therefore you killed them with the smoke." Ali (peace be upon him) said," I beseech you by the nine verse which revealed upon Moses (peace be upon him) in Tower of Sina, and in the right of the five holy churches and in the right of the way of Allah. Do you know that Yoshi Bin Nun asked a group of people after the death of Moses (peace be upon him) testified that there is no God but only Allah and they did not confess that Moses is the Messenger of Allah. Thus, he killed them as I did in this case?" the Jewish said," Yes, I witness that you are a code of Moses." Then, he took out from his garment a letter handed to the Commander of the Faithful (peace be upon him) which he opened and wept. The Jewish asked him," Why do you cry, O Bin Abi Talib, when you looked at this letter. It is in the Syriac language whereas you are Arabic man; do you know what it is?" Amir al-Mu'minin said," Yes, here my name is." The Jewish asked him," Show me your name and tell what does it mean in Syriac language? He pointed on his name and said," My name is Aliya." The Jewish said, "I swore that there is no God but Only Allah, and Mohammed is His Messenger and you are the Trustee of Mohammed. I swore also that you are the first one who has

the right to sentence with fire." Moreover, he started shouting among people" Who after Mohammed is? Therefore, the people swore allegiance to Amir al-Mu'minin (peace be upon him) who entered the mosque saying," Praise Allah Who does not forget me, Praise Allah Who writes down my name in the letter of the righteous"[1].

Another Case:

Ibn Shahir Ashoub mentioned in his book "Manaqib Al Abi Talib": Amar al-Dhabi narrated from Abi al-Sahba who said ((Ibn al-Kawa came to Ali (peace be upon him) while he was on the pulpit. He told him that he stepped on a dead chicken and an egg came out of it; does you eat it? Ali said, "No". Ibn al-Kawa said," If the chicken sits on the eggs and came out of it a chick, can I eat it? Ali said, "Yes". Ibn al-Kawa said," How?" Ali said, because the chick is alive coming out of a dead whereas that egg is dead coming out of a dead chicken))[2].

Another Case:

In his book, Ibn Ashir Ashoub narrated from Ismail Bin Moses ((A man has married his Arabic daughter to a man who married him, in turn, his daughter whose mother was foreign, but he knew this matter after his marriage from her. Therefore, he went to Maaouya and narrated his story, who said that this was a dilemma and nobody could solve except Abu al-Hassan. He asked a permission from Ali (peace be upon him) to come to al-Kufa, and at his arrival he went to Imam Ali and told him the story. The Commander of the Faithful (peace be upon him) said that the father of the female slave had to give the daughter who had married the same dowry of the daughter whom he had married and the dowry which had to be given to her sister limited to time during which she was his wife. Moreover, Ail ordered him not to touch the girl until she ended her period of waiting, and then as a punishment, the father of the daughter has to whip of what he has done.))[3].

What we have mentioned above, is very little of Amir al-Mu'minin's judiciary (peace be upon him) in the city of al-Kufa

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1. Qadha Amir al-Mu'minin Ali Bin Abi Talib/al-Tistri: P180-182.
2. Manaqib Al Abi Talib/Ibn Shahir Ashoub: 2/418.
3. Manaqib Al Abi Talib/Ibn Shahir Ashoub: 2/419.

and in its greatest mosque. Who wants more information, he has to read Imam's bibliography and his bright history.

4- Kufa Mosque a Comprehensive Global Institute:

The current known educational and academic system through schools, colleges and universities was unknown in earlier times, but it has belonged to different religious institutions such as churches, temples or mosques. Usually a study or education was comprehensive religious and worldly.

In the Islamic civilization before the modern era, the mosques, especially the big inclusive ones did the task of schools, colleges and universities, beside their religious original design as fundamental religious institutions (i.e. mosques) for prayers, worships and other life affairs.

The mosques and especially the inclusive mosques were the scientific and cultural institutions in which one can study the Koran and the jurisprudence, the language and other related subjects. In the Abbasid age, the studies and science were various including a number of other sciences, which introduced later.

Those inclusive mosques have graduated senior professors in the field of the science, the thought and the literature with a number of scientific and intellectual achievements, who, in their turn, created other professors, published the science and the thought everywhere and so...

Consequently, one can say that Muslims mosques were not devoid in any given day from the rings of the scientists and the students, generation after generation, and era after era. The names of some mosques are still even today as planets bright in the sky of human civilization, and from the corridors of these mosques and its institutions have graduated thousands of professors each year who are deploying in the world of Islam[1].

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1. al-Masajid Fi al-Islam/al-Sheikh Taha al-Wli: P164.

The researcher Gustavo Le Bon says ((As the Muslims mosques are centers of the meeting, shelters for strangers and clinics for patients; they are also habitats for the education. In smaller mosques, the boys learn. The bog mosques consider as universities that have the importance, sometimes, of European universities.

Here, we mention, among these mosques, the famous Al-Azhar mosque located in Cairo that includes three hundred professors and more than ten thousand students from all over the Muslim world.

Indeed, al-Azhar mosque is a very important literary and religious center which professors have graduated many preachers and scholars, judges, dignitaries and the influential. The teaching in the mosques is not similar to the previous universities in terms of programs alone, but there is a resemblance between them in the curriculum and in the students' life too.

This is the German orientalist Sigrid Honaker presenting the mosque in Islam as a scientific university that has various fields of science and knowledge, but not just a mosque for the worship. Honaker says ((The route that the willing wants to learn a certain branch of the science, and which the student wanted to teach in one day. it started in the mosques. The mosques were not just places where the prayers performed, but they were a platform for the science and knowledge as it rose above the words of the Messenger over the glory of the blind religiosity.

Mohammed said many speeches that were enough that he would be charged of heresy in Roma! On the other hand, was he who said that the ink of students is holiest than the blood of the martyr! Around the columns of the mosque, the professor sat and the students sat around him. It was an open ring to anybody pleased whether he is a man or a woman. All have the right questioning, interfering and objecting. This system was the largest motive to teachers for preparing their lessons and mastering them.

Indeed, any learner had the right to receive any lecture, he liked and to attend any professor's seminar. The permanent critique and vigilance of the educated and intellectual public was always protecting those scientific rings from the pretenders of knowing or from those whose culture was incomplete and immature[1].

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1. Hadharat al-Arab/ Gustavo Le Bon: P427.

These large mosques have included many scientists and writers, intellectuals and professionals in the various parts of the science and the knowledge.

The scientists, the researchers and the specialists have written about the great role played by the mosque in Islam for spreading of the culture and transmitting the knowledge and the awareness. They have also increased the writing and research. Moreover, they announced the names of the scholars graduated from its corridors and at the sides of its pillars. Those scholars were not only in the religious and traditional ancient sciences, but also in the rest of the science and the arts that are teaching now in the civil modern universities, although they varied in the class and the sophistication to the difference of the old time from the evolving time in, which we live.

The mosque in al-Kufa was basic and pioneer, clear and famous example of the centers or institutions of the science and the culture in the Islamic world in early Islam and the Islamic subsequent centuries.

It is one of the earliest of the mosques carried this responsibility and this overall performance which is a good example of the real role of the mosque in Islam. It has held this role since the beginnings of its inception in early Islam.

After the first foundation in 17 Ah, the senior companions of the Messenger of Allah (Allah bless him and his family) presented in the scientific and cultural landscape of this city and its great mosque, which is the Kufa mosque.

In al-Kufa, the notable people[1] lived during that early period of its establishment.

The religious and the scientific activities of the com-panions of the Messenger of Allah in al-Kufa has a large key role in the growth of the scientific movement in the city especially the dignified companions Abdullah Bin Masood, dead in 32 AH and Ammar Bin Yasser deceased in 37 AH.

Ibn Saad mentioned in his Tabaqat ((classes of Kufa people) a designation of those who lived in al-Kufa from the companions of the Messenger of Allah (Allah bless upon him and his family). Also those, who came after them and other folks of the jurisprudence and the science)) who says," From Harith who said," "The letter of

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1. Al-Tabaqat al-Kubra/Ibn Masood: VL6/P5.

Omer has read upon us containing the following: I have sent to you Ammer Bin Yasser as a prince and Abdullah Bin Masood as a teacher and a minister. They were the noblest persons of the Messenger of Allah (Allah bless him and his family) of Bader companions. I have appointed Abdullah Bin Masood on the Money House. Therefore, you have to learn from them and to follow as example, and I have preferred Abdullah Bin Masood on myself[1].

Ibn Masood built alongside[2] the mosque a house and Ammar Bin Yasser with Imam Ali witnessed that where he martyred in the battle of Safeen[3].

Ibn Saad mentions a large number of scholars of the science and the jurisprudence in al-Kufa and he describes the Quranic environment saying" You are coming to the people of a village having the roar of Koran as the humming of bees"[4].

In the Kufa Mosque, the rings of the lesson and the education have spread and the senior companions participated Ibn Masood in the noble mission who worked hard on their lessons in teaching the Kufa people. We can mention some of such seminars as Hudhayfah Ibn al-Yaman deceased in 36 AH who lived in the same time of the Great Prophet Mohammed Bin Abdullah.

Ibn saad said in his Classes ((Nasr Bin Asim told us in his talk ((In a group of Bani Laith, I find al-Yishkari says," When I came to al-Kufa, I entered the mosque, where I saw a seminars of learners as if their head were cut listening at a talk of a man. I asked who this man is. They said Hudhayfah Ibn al-Yaman.

While I was coming close to him, I heard saying, people was asking the Messenger of Allah about Good and I asked him about Evil"))[5].

However, the new powerful scientific and cultural situation happened after the arrival of the Commander of the Faithful (peace be upon him) and his companions to al-Kufa in 36 AH. At his holy arrival to the city of al-Kufa that became the capital of the Islamic Caliphate and state began a new era of the science and the knowledge, the thought and the diversified types of the religious and the worldly culture.

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1. Al-Tabaqat al-Kubra/Ibn Masood: VL 6/P7-8.
2. The same reference: VL 6/P14.
3. The same reference: VL 6/P14.
4. The same reference: VL 6/P7.
5. Hilyat al-Awlyah/Abu Naayem al-Isfahani: 1/339.

The period of Imam Ali (peace be upon him) was from 36 AH to 40 AH. It was the period of putting the bases, rules and the establishment of a number of the Islamic sciences and knowledge.

Despite many wars and turmoil occurred in his short succession, Imam Ali (peace be upon him) worked hard and tried carefully to plant the seeds of the scientific and cultural life among the people of al-Kufa. Throughout his teachings and his divine knowledge, he succeeded to educate a large number of the people of the city and to encourage the people to take the advantage of Quran, the honorable Hadith and the Sharia provisions. Indeed, he was the first real teacher in the Kufa honorable mosque, and his students were the mosque's professors. This seed has grown and branched out, grown up and yielded after his martyrdom. The number of scholars in the science and the thought increased, who came from all over the world to the mosque in order to drink the various types of the science in which was teaching. A large number of graduates has spread around the world to teach the sciences and the religious teachings.

The presence of Imam the Commander of the Faithful (peace be upon him) in al-Kufa and in the mosque itself was very important. It was a scientific, jurisprudential and educational presence. In this mosque, Imam has transmitted his knowledge and his spirit, his devotion and his approach to his students. His presence was really the spring of the mosque. He has planted in its lands all kinds of the science and the knowledge, the thought and the culture.

Kufa Mosque has become by the efforts of Imam and those coming after him a scientific, intellectual and global institute including the

senior professors in all types of the science and the knowledge, and at the same time, the students coming from around the world to cross-pollinate their ideas and to discuss the various scientific and jurisprudential topics and matters.

Thus, the mosque became an Islamic and global reference in which the professor and the students find their various needs and their religious, and intellectual, scientific and literary and humanitarian objectives.

The mosque was the wide field including all types of teaching rings like Quranic and Hadith seminars and jurisprudential and intellectual seminars. There were literature and poetry seminars

too. Every group of students clustered around its specialist in the subject that he was teaching.

In the mosque in al-Kufa, the teaching system was not as we know it today in schools, colleges and universities that have classes, chairs and desks, but the system based on the seminars and the councils. The professor takes place near one of the cylinders of the mosque, or a corner of the mosque's corners and the students gather around him. The students may be many or few, and it was depending on the degree, the knowledge and the ability of the professor and his attraction to students and the type of the subject delivered to them. It is the similar system of Howzat ring system, which is going on in mosques or other appropriate places for the study.

The historical sources mention that there were a large number of seminars in the Kufa mosque and a large number of professors, Sheikhs and students. Ibn al-Jouzi says Ibn Ibrahim Bin Ismail al-Talhi told us, my father said," I saw in al-Kufa and in the inclusive Mosque one hundred rings of the Jurisprudence[1].

Imam Ali (peace be upon him) has planted the seed of this university and he watered it from his knowledge, wisdom and holiness to be a suitable land to those who were able to continue the watering, the care and the growth. The teachers were many and had made great scientific services. At the top of them was the professor of the professors Imam Sadiq (peace be upon him).

1. Al-Muntadhim/ Ibn al-Jouzi: 4/221.

5. The Role of Imam Sadiq (PBUH)

Imam Jafar al-Sadiq (peace be upon him) has played the same role played by the Commander of the Faithful (peace be upon him) in the mosque of al-Kufa, with the difference of the actual succession Imam Ali Bin Abi Talib (peace be upon him). Imam Jafar al-Sadiq (peace be upon him) died in 148 AH.

Both Imams Ali and al-Sadiq (peace be upon them) have enriched the scientific, cultural and educational process in Islam, especially through the mosque.

After nearly a century from the succession of Imam Ali (peace be upon him), we found his grandson Imam al-Sadiq (peace be upon him) as a large scientific, cultural and educational hub in al-Kufa, who has filled all corners, councils and corridors of the Kufa Mosque with all kinds of sciences and cultures.

The political climate or the political space, representing with the weakness of Umayyad rule and its end, and the beginning of the Abbasid rule has provided a period of a transition, a space and a freedom. Throughout this situation, Imam al-Sadiq (peace be upon him) could exploit scientifically and culturally, educationally and religiously to spread Islamic right thoughts and sciences as well as to cultivate the seeds of various sciences and knowledge among scholars and students of the Kufa Mosque.

At the same time, the people realized this honorable scientific presence, the presence of Imam al-Sadiq (peace be upon him) to learn of what they can learn from the Imam and his culture.

Professor Hashim Maaruf al-Hassani says ((Whatever the situation was, the delegations came successively from all towns and villages to the university of Ahl al-Bayt and to the active scientific movement in the era of Imam Sadiq (peace be upon him) after the barriers were removed that were obstacles between them and the

people. The number of the university's participants reached to four thousand as Abu Abbas Ahmed Bin A'ukda, dead in 230 AH, counted them in a separate book. Sheikh Najim al-Din confirmed this number in his book al-Mua'tabar (the Considerable). He also met one of the participants who was Hassan Bin Ali al-Washa. The companions of Imam al-Ridha (peace be upon him) was nine hundred Sheikhs who were meeting in the mosque of al-Kufa. They talked on Jafar Ibn Mohammed and discussed his jurisprudence. This situation happened after more than twenty years ago on the death of Imam al-Sadiq. If it is true, that Hassan Bin Ali al-Washa had met some of the participants after more than twenty years in al-Kufa, the number of four thousand students or more studied under the Imam from the whole country and from other countries, was not strange.

The investigator in al-Mua'tabar said" Those who were clever and keen students, have written four hundred books on Imam Sadiq Hadiths and the answers of the matters and the issues known as al-Usool (the Principles). The books have been adopted by the three narrators al-Kulayli, al-Sadoq and al-Tusi in their books, al-Kafi (the enough) [1], Min La yadhuru al-Faqih (who have no jurisprudent) and al-Istibsar (the foresight) [2].

The amazing thing which draws the attention is the ability of the great Imam to create an important generation of scholars in two years in which he lived (peace be upon him). Indeed, they were years of the work, the effort and the activity that are unimaginable.

These two years have developed a very important scientific school known the school of al-Kufa. It was one of the world's greatest scientific universities at that time. It graduated the great scholars and scientist deployed in different places of the world. Two students of Imam al-Sadiq (peace be upon him) namely Abu Hanifa al-Nu'man and Malik Ibn Anas became owners of schools in the Islamic jurisprudence. The famous chemical Jabir Bin Hayyan deceased about a year 200 AH, is one of the students of Imam al-Sadiq (peace be upon him). Ibn Khalkan says ((Abu Musa Jabir Ibn Hayyan al-Sufi al-Tartusi was a pupil of Imam al-Sadiq. He wrote a book included a thousand paper containing Jafar al-Sadiq messages that are five hundred messages, and there are other

1. Taghib al-Ahkam al-Tusi, one of the four books.
2. Sirat al-Imams al-Ithna A'ashr/Hasim al-Hassani: second section: P246.

great students of Imam Jafar al-Sadiq(peace be upon him), but there is no time and a space to mention them[1].

The truth that Imam al-Sadiq (peace be upon him) was not an ordinary man or a normal scholar, but he was a real scholar for whom the history and reality testified and even the scholars themselves narrated on him inside and outside the mosque.

Al-Yaqoubi says on the science of Imam and on his great intellectual ability ((He was (i.e. Imam al-Sadiq (peace be upon him) the best of people and the most knowledgeable of people in the religion of Allah. The people of the science, who heard him, narrated from him saying, "He told us the scientist"[2], and this is a clear testimony of the people of the science themselves.

His disciple, Abu Hanifa testified, whom is one of the owners of schools in the Islamic jurisprudence on Imam al-Sadiq scientific and jurisprudential ability that is a concrete clear testimony.

It is narrated that Abu Njih said," I heard Hassan Ibn Zeyad Abu Hanifa is saying", They asked me "Who is the best in the jurisprudence?" he said," I never knew one the most brilliant than Jafar Bin Mohammed in this field, when al-Mansour asked him to come to Hirah. At that time, al-Mansour told me" O Abu Hanifa, the people was fascinated with Jafar Bin Mohammed, so prepare for him difficult issues that you have". Therefore, I prepared for him fourteenth difficult issues. When I came to Hirah, I entered directly to al-Mansour's council where I saw Jafar seated on his right side. When I looked at them, I felt Jafar's prestige but Abu Jafar did not care when he saw me. I greeted them and then I sat. Al-Mansour turned to Jafar saying "O Abu Abdullah do you know him?" he replied, "Yes, he is Abu Hanifa, he visited us." Al-Mansour said, "O Abu Hanifa asks Abu Abdullah about your issues". I started asking, while Imam was replying, "You are saying in this matter, such and such, while Medina people say such and such and we say so and so, perhaps you may follow us, and perhaps the Medina people follow us and perhaps all disagree with us, until I came to the forty question which was the most difficult one. Then Abu Hanifa said," sure we narrated that he is the best knowing of all kinds of people))[3].

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1. Wafyat al-A'ayan/Bin Khalkan: 1/327.
2.
3. Tadhib al-Kamal Fi Asma al-Rijal/Jamal al-Din al-Mizri: 1/470.

In the outcome, we are in front of a giant inclusive mosque that is the honorable mosque of al-Kufa, and in front of the most brilliant professors who laid down the foundations of the science, the culture and the education. The most brilliant professor is Imam Ali Ibn Abu Talib (peace be upon him) standing at the top of them who put the first bases of the science, the culture and the education in the honorable mosque. The second brilliant professor is Imam Jafar Bin Mohammed al-Sadiq (peace be upon him) who is the publisher of the right science, cultural, education and between these two greatest professors stand other senior and junior ones. From the science and culture of all these professors, the giant Mosque in al-Kufa stood lofty as a universal scientific institute.

The mosque has continued with its richness, its vitality and its power after Imam al-Sadiq (peace be upon him) period, and then it started losing its glow and its vitality over time. Dr. Abdul Jabbar al-Rifaai said ((al-Kufa remained feeding the science centers in the rest of the regions for the successive centuries, and in the eighth century AH, the scientific movement stopped entirely. However, it lost a lot of its brilliance and its vitality since the fourth century AH. There were signals confirmed the continuity of the councils of the legislative lesson in a later period. Al- Sharif Omar Bin Ibrahim Bin Mohammed says with his attribution to Zaid Abu al-Shahid, Abu al-Barakat al-Kufi deceased in 539 " Abu Abdullah al-Suri entered al-Kufa; where he cited from the narration of four hundred Sheikhs. While Hibatullah Bin Mubarak al-Saqati has cited from the narration of seventy Sheikhs of the Kufa people. Nevertheless, today, I am only person in al-Kufa who is narrating Hadith.

After this history, we find al-Sharif Azi al-Din Abu al-Makarim Hamza Bin Ali Ibn Zahra al-Alawi narrated in al-Kufa in the year 574 and this means there was remains of the scientific movement in al-Kufa but it was limited[1].

1. Dayrat al-Maarif al-Isla Miya al-Shi Ayah/Hassan al-Amin: 20/55 al-Kufa Llrifaai.

6. Types of Seminars in the Kufa Mosque

The Inclusive Mosque in al-Kufa was a comprehensive global scientific institute, despite the fact that the most studies known in the Islamic civilization were of a religious nature, but the nature of the studies in the mosque had a religious nature with a privilege, considering the basis of the mosque, in first class, is the worship basis.

Therefore, the religious studies were the original foundation in the teaching seminars at the mosque and especially at the Kufa Mosque. Other studies followed successively that considered as related studies to the religious ones, like the language and grammar, the literature and eloquence, the thought and mathematics(to solve the problems of the inheritance) and so on.

Later in the Abbasid period, the translation of the neighboring cultural sciences in the fields of the medicine and astronomy, the physic and chemistry increased and led to the increase of the topics and seminars in the mosque. Although they faced opposition from some students because they are worldly sciences (non-Islamic) that may weaken the religious passion or affect the thought like philosophy and astrology, they were advocates for them who found that they are useful sciences like the medicine and its role in strengthening the faith in Allah and like the astronomy too[1].

In any case, the Koran was the focus of the Islamic studies at the mosque in particular, and more particularly in the Kufa Mosque. This was followed by the related themes such as the reading of the Koran and its interpretation, the coping of Koran and its copier, the restricted of Koran and its provisions, and other

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1. Al-Aulum al-Dinyah in Kitab al-Marasid al-Falakya Fi al-Alam al-Islami/Dr.Aydin.

sciences such as the language and grammar, the jurisprudence and legal provisions, the literature and poetry, the thought and what relate to the Koran and Islamic jurisprudence.

Here, we will talk about the basic seminars or the scientific and teaching sessions spreading in the different corridors, corners and sides of the Kufa Mosque. We will talk on these seminars and session in general so that one can imagine the scientific and worship value of the mosque in Islam. Here, we can mention some of these teaching rings and as follows:

A. Quran and its sciences
B. Jurisprudence and its sciences
C. Language and its sciences
D. Literature and Poetry
E. Islamic Thought

A. Quran and Its Sciences

Mosques in Islam are the houses of Allah Almighty; they are opening to pray and worship Allah Almighty and to draw closer to Him.

One of the many items of the worship is the prayer, the supplication, and the reading of the holy Koran; working with its teachings and committing with its provisions which are the provisions of the Islamic religion that all people need.

The Mosque has led the best performance when it embraced the holy Koran and interested in its teaching and its provisions through its embrace the readers, writers and the students of its teachings and provisions and what it comes in it from the contents and the different issues.

It was in the first century of Islam the people gone to the public mosques considering them as the holy Quranic schools, therefore, the readers and reciters, the teachers and students of Quranic matters increased.

The basic motive in that interest was the keenness and the strong faith in the Koran, because it is their constitution, the title of their pride and the basis of their Islam that raised their status and the creator of their glory. They depended in that on their faith in Islam first and to Hadiths that encouraged on the Koran and its teachings that are numerous.

One of the big mosque embraced the Koran and its readers and interpreters, its copiers and copied, its readings and rules, its analogies and other matters was the Mosque of al-Kufa. The presence was great and broad that was remarkable.

A look at the index (Ghayat al-Nihaya Fi Tabakat al-Qura'a) the purpose of the final in the classes of the readers for Ibn, al-Jazari confirmed that. The readers of al-Kufa was about 230-250 readers except their students and narrators[1].

The Mosque of al-Kufa was distinctive and unique in this aspect, and the Quranic side; it was the first broader school of the Quran including the famous and confident readers in the Islamic world.

A large number of the people of Quran was in the Kufa mosque and in the forefront of them was the Commander of the Faithful Imam Ali Bin Abi Talib (peace be upon him) from whom the senior readers learned directly or from his disciples.

Ibn Abi al-Hadid talked about the interest of Amir al-Mu'minin Ali (peace be upon him) in the Holy Quran. He said ((If you return to the book of the readings, you will find that all Imams of the reading returned to Imam Ali like Abu Amur Ibn al-Ala', Ussam Bin Abi al-Najud and other, because they returned to the reciter Abi Abdurrahman al-Salami. Abu Abdurrahman was the disciple of Imam from whom he learned Quran. This art became one of the arts relating to Imam Ali too.))[2].

When we talk about the interpretation of the Holy Koran, Ibn Abi al-Hadid says ((From Imam Ali learned many readers of Quran, as well as from him many be-came famous reciters of Quran. If we return to the books of interpretation, you will realize that this is right, because the people talked on him and Abdullah Bin Abbas. Moreover, they knew the companionship of Ibn Abbas to Imam and that he was his student and his graduate.

Once he has been asked" Where your knowledge from your cousin is? He said, "It is as a percentage of a drop of rain to the sea)).

All senior readers was learners of Imam; they feed from his knowledge and his approach in the Koran and in particular Abu Abdurrahman al-Salami. He is the Sheikh of the reciters in al-Kufa

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1. Nahu al-Qura'a al-Kuffyin/Khadija Mufti: P18.
2. Sharih Nahij al-Balagha/Bin Abi Hadid: 1/30.

and he is the first one who sat down reading the Koran in the mosque of al-Kufa. He learned from Imam Ali, Othman, Abdullah Bin Masood and Abi Bin Ka'b.

Ahmed Bin Moses Bin Tausi said," For the story of Jacob, with the predication to Salam, said," Salam read on Usam Bin Abi al-Nijud, Ali Bin Amur Bin al-Ala, and Usam Bin Abi al-Sabah al-Jhdari. Usam Bin Abi al- Nijud read on Abi Abdurrahman al-Salami, who read on Ali Bin Abi Talib (Allah bless him), and Ali Bin Abi Talib read on the Prophet (Allah bless upon him and his family)))[1].

Al-Hamawi speaks bout Abi Abdurrahman al-Salami and his big role in the reading of Quran in al-Kufa, even he says ((Abi Abdurrahman al- Salami has the great ability and brighten mind. He lived in al-Kufa in the year forty. He taught the people in the greatest Mosque in the days of Othman Bin Affan, and then he presented to Ali Bin Abi Talib and Abdullah Bin Masood, Zaid Abi Ibn Ka'b and Zaid Ibn Thabit. He was the teacher of Hassan and Hussein (peace be upon them))[2], when he died sat in his place Usam in the inclusive mosque in al-Kufa))[3].

Ibn al-Jazri mentioned a number of other Kufa reciters, saying ((In ai-Kufa, there are A'alqamah and al-Aswad, Masruq and Ubaid, Amr Ibn Sharhabee and Harith Bin Qais. Also there are al Rabia' of Khithm and Amr Ibn Maimon, Abu Abdurrahman al-Salami and Zir Bin Hubysh, Ubaid Bin Ndalh and Abu Zara'ah Bin Amr Bin Jarir, Saeed Bin Jubair and Ibrahim al-Nakha'I and al-Sha'abi)). There are readers whose status and fame like al-Kisaii and Hamza Bin Habib al-Zayat, and others.

You heard the roar of readers as if it was the humming of bees because of the great numbers of the Holy Quran Rings[4].

B. Jurisprudence and Its Sciences

The presence of the jurisprudential studies in the Kufa mosque was great and powerful. It was powerful because of the great professors who have lectured in the firm seminars of the mosque.

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1. Binai al-Maqalah al-Fatimyah Fi Naqdh al-Risalah al-Othmaniyah/ Ahmed Bin Moses Bin Tawis: P215.
2. Mua'jam al-Udabai/al-Hamawi: 4/1475.
3. Al-Nashir Fi al-Qiraat al-A'ashr/ Ibn al-Jazri: VL1/P8.
4. Al-Tabaqat al-Qubra/Ibn Saad: VL 6/P7.

On the top of these professors were the Commander of the Faithful Imam Ali (peace be upon him) and his son Imam Hassan Bin Ali (peace be upon him), beside the senior companions, including Abdullah Bin Masood and Ammar Bin Yasser, Khabab Bin al-Irt and Amer al-Sha'abi, Saeed Bin Jubair and other noble companions.

The presence of Imam Ali in al-Kufa as a Caliph, a scholar and Imam, in addition to the presence of his though, knowledge and his spirit in the mosque of al-Kufa was the basis of the jurisprudence and legal provisions that came after him and a source for all later Islamic jurists.

Ibn Abi al-Hadid says ((He is (peace be upon him) the origin and basis of the science of the jurisprudence. Every scholar of Islam is one of his learners and one of the beneficiary from his jurisprudence. The companions of Abu Hanifa were Abu Yusuf and Mohammed beside others who took from him or learned under his supervision. Al-Shafei has learnt at the hand of Mohammed Bin al-Hassan and his jurisprudential knowledge rooted back to Abu Hanifa. Ahmed Ibn Hannibal learned under the care of Al-Shafei whose understanding also is attributable to Abu Hanifa while Abu Hanifa studied under the hand of Ja'afar Bin Mohammed (peace be upon him). Ja'afar has learnt under the hand of his father (peace be upon him), and the series of learning ends to Imam Ali (peace be upon him).

However, Malik Ibn Anas has learnt under the hand of Rabia al-Rayi who learned under the supervision of Ikrima, while Ikrima himself learned at the hand of Abdullah Bin Abbas, who has learnt at the hand of Imam Ali Bin Abi Talib, and if you wish, you can attribute al-Shafei Jurisprudence to him. Those are the four jurists))[1].

If the judiciary is the practical application of the legal provisions, the mosque of al-Kufa, the platform of Imam, and the bench of the judiciary have witnessed the judgments and the important matters to Imam that were the important basis to the judiciary later. Ibn Abi al-Hadid has mentioned ((The General and the Private repeated the words of the Prophet (Allah bless him and his family) "The best judges among you is Ali". The judiciary is the jurisprudence, and consequently, Ali is the best Jurist. All

1. Sharih Nahij al-Balagha/Ibn Abi Hadid: 1/23.

recounted also that the Prophet (Allah bless him and his family) said to him (peace be upon him), when he went as a judge in Yemen" Oh Allah guide his heart and proved his tongue" and then he said," After that I have never doubt in a judiciary between two". Imam Ali himself (peace be upon him) was who gave a legal judgment in the subject of a women who has been given a baby after six months of her pregnancy, and who was sentenced in an adulteress pregnant. What do you think of who said," What I say is an intuition, and I judged is improvising"))[1].

Imam Ali (peace be upon him) has been the basic en-gine of the process of the Islamic jurisprudence that was in the Kufa Mosque with his men and his students, his teachings and his spirit that was rippling over the mosque.

Indeed, the Kufa Mosque was a big school of the jurisprudence districting from others by its strength and its breadth played an important role in shaping the provisions of Islamic Law and various legal issues. On the size of this jurisprudential school, Ibn al-Jawzi in his Muntadhim (the regular) said ((Ibrahim Bin Ismail al-Thali said to us, "My father said," in al-Kufa and at the inclusive mosque, I saw hundred ring to Jurisprudence))[2].

In addition to the founder Imam Ali (peace be upon him), the history reported shiny names in the Jurispru-dence played the large important roles in this aspect.

There was a companion, Abdullah Bin Masood, on whom al-Sha'bi said that ((Nobody comes to al-Kufa from the companions of Mohammed (Allah bless him and his family) better than Ibn Masood in the Jurisprudence))[3].

Ibn Saad has also recalled((In al-Kufa, there were only three having no fourth who were Habib Bin Abi Thabit, al-Hakam Bin Otaiba and Hamad Bin Abi Solomon. These three were the owners of Fataws (legal opinions) and they were very famous))[4].

The conclusion is that al-Kufa was an important and famous reference for the jurisprudence and legal issues, the lawful and the taboo. Sufian Bin Otaiba has pointed to this importance, where he said ((Take the rites from people of Mecca and the reading from the

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1. Sharih Nahj al-Balagha/ Ibn Abi al-Hadid: 1/23.
2. Muntadhim/Ibn al-Jawzi: 4/221.
3. Al-Tabaqat al-Kubra/ Ibn Saad: 6/11.
4. The same reference: 6/320.

people of Medina and Hala and Haram (the lawful and the taboo) from the people of al-Kufa))[1].

C. Language and Its Sciences

One of the related sciences to the Holy Quran, the readings and the interpretation are the Arabic language and its grammar and its rhetoric, its eloquence and other topic related to Holy Koran. These sciences had a clear presence in the inclusive mosque in al-Kufa or other places of the holy Kufa.

The senior readers of Quran and the people of literature and poetry have discussed the linguistic and grammatical, rhetorical and eloquent issues during their councils and seminars in the mosque.

The Koranic readings connected directly or indirectly to the matters of the language, the grammar and the eloquence. They are important tributary of the Arabic grammar tributaries. The linguistic and grammatical studies found only to serve the Holy Quran, its interpretation and maintenance from distortion and melody.

On the relationship of Quran with the emergence of the Arab language and grammar Dr. al-Makhzomi mentions ((A class directed its activity to correct the context of Quran by a narration. It is the group of reciters.

The other class began studying the Koran to understand the provisions contained what needed to build a community. It is the group of jurists.

A class took the linguistic trend so it took care of the syntax of the texts of the Koran aided by using the narration of the language. This branch expanded studied the ills of the authorship or ills of the syntax. It is the class of grammarians.

So the grammar is the outcome of thinking in the reading of the Koran because the scientists did not think at first to study a science looking for the ills of the authorship, but they reached it after the idea matured in the course of measuring their Quranic work))[2].

The first one who put the principles of the grammar was the Imam and the caliph of al-Kufa, the Commander of the Faithful, Ali Bin Abi Talib (peace be upon him).

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1. Mua'jam al-Buldan/Yaqut al-Hamway: 4/493.
2. Madrasat al-Kufa/ Dr. Mahdi al-Makhzumi: P20.

He is the real founder of the Arabic grammar science. The famous poet Abu al-Aswad al-Du'ali, deceased in 69 AH, cited from Ibn Abi al-Hadid, ((One of the sciences is the Arabic grammar. All people have learned that Imam Ali (peace be upon him) coined, created and dictated on Abi al-Aswad al-Du'ali its principles and contents, for instance, the whole speech has three things, the name, the verb and the proposition. The word divided into definite and indefinite. The syntax divided into four cases: nomi-native and accusative, dative and assertive. This is almost attached into the status of the miracles because of the amenability does not limit this, and does not rise with the invention))[1].

The Arab and Islamic heritage sources mention the reason for using the grammar. Yaqut al-Hamawi says ((Abu al-Aswad came to Ali (peace be upon him) and found in his hand a swath. Abu al-Aswad said Commander of the Faithful what is this?" he said" I pondered the words of the people and I found having corrupted by mixing with these Persians. Therefore, I wanted to put them something, they refer to and rely upon then he delivered the swath to me on which has written the whole speech is the name, the verb and the preposition. The name is the symbol referring to the named, the verb shows the action of the named, and the preposition gives the meaning, and then he said to me," Follow this grammar add what you think on, it is proper". O Aba al-Aswad you have to know that the names are three: The apparent, the implied, the non-apparent, and the non-implied.He wanted in this ex-pression confirming the vague name. Abu al-Aswad said," I wrote down "Ena" (although) and its sisters and except "Lakin" (however). When I submitted to Ali (peace be upon him), he said to me," But where is Lakin? I said," I did not think, it is one of them", he said," Join it to them and then said what this best grammar is that you made and for this reason called the grammar))[2].

Although we knew that the Arabic language sciences, including the language, the grammar and the eloquence are the necessary sciences for the right knowledge of the Koran, and its readings, its interpretation and its understanding. They also existed at the lessons of the readers' discussions during their studies and reading of Quran, we know how much will be a significant

1. Sharih Nahj al-Balagha/Ibn Abi al-Hadid: 1/24.
2. Mua'jam al-Udabai/Yyaqut al-Hamawi: 4/1466-1467.

presence in the councils and seminars of those many readers who were in the great mosque of al-Kufa.

Dr.al-Makhzumi said that there was,in al-Kufa, a class of readers focused on the verbal side of Quran and its members and Sheikhs interested in the syntax of the Koran and the language narration. Their purpose was to correct the readings and trying to reconcile between the readings that they were to tell and the rules of the syntax that they learned and made[1].

One of the famous readers who were interested in the linguistic and grammatical aspect, was Ali Bin Hamza al-Kizai, deceased in 189 AH, to whom ended the principality of the reading in al-Kufa after Hamza Bin Habib. Al-Kisai was the Imam of the people in the reading in his time and the best knowing in this field. The reading was his knowledge and profession. He was the right correct reciter as well. Ibn al-Jazri mentioned ((Al-kisai was the Imam of the people in the reading in his time and he was the best in the reading. Abu Baker al-Anbari said that there were many things found in al-Kisai: he was the best in the grammar and in ills and in the Koran))[2].

Al-Suyooti described him in his speech ((The Imam of al-Kufa in the grammar, and language and he was one of the seven famous readers))[3].

Al-Kufa knew senior grammarians whose names shone in the space of this science including al-Kisai as Abu Ja'afar deceased in 175 AH, Maa'dh al-Hurai, deceased in 187 AH, al-Farai deceased in 207 AH, and al-Tha'alab deceased in 291 AH who considered the finale of the Kufa grammarians.

E. Literature and Poetry

The other subjects that taught in the Mosque of al-Kufa, beside Quran, the reading and the jurisprudence were the two branches of literature, the poetry and the prose. The corridors of the inclusive mosque in al-Kufa have witnessed the prose and poetic sessions, poetic and rhetorical debates and the poetry singing, the various literary and poetic matches. The Mosque's councils have seen the senior writers and poets whom the history of Arabic literature well knew.

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1. Madrasat al-Kufa/al-Makhzumi: P32.
2. Al-Nashir Fi al-Quraat al-A'ashir/ Ibn al-Jazri: 1/172.
3. Bughyat al-Wa'ai/Jalal al-Din al-Suyooti: 2/156.

At the forefront of the people of the supreme and technical literature and prose presented the talent of the Commander of the Faithful Ali (peace be upon him) of what he has said in his many wonderful speeches delivered on the rostrum of the Inclusive Mosque in the holy Kufa. It is enough to have a look at the book "Nahij al-Balagha" for the Imam Ali (peace be upon him). They are a wonderful anthology of Imam's thought and supreme literature so that you can know the literary foundation on which the Kufa honorable mosque established.

Ibn Abi al-Hadid who explained Nahij al-Balagha, described Imam's wonderful literature saying ((He is the Imam of the eloquent and the master of all rhetorician. It has said on Imam's words," Below the words of the Creator and the above words of creatures. From him, the people learned the public speaking and the writing. Abdel Hamid Bin Yahya said," I memorized seventy speeches of al-Aslaa but nothing of it remained in my mind", whereas Ibn Nabata said," I memorized from the rhetoric a treasure having neither reduced nor vanished, but it increased and breadth. I memorized hundred sermons of Ali Bin Abi Talib.

Maven Ibn Abi Maven said to Muawiyah" I came from the most conscious of the people", Muawiyah said," Woe unto you! How to be the most of the conscious of people! By Allah, nobody coined the eloquence of Quraish only him. This book is enough which we has explained, it is and an evidence that nobody can compete with him neither in the eloquence nor in the rhetoric. It is sufficient that no one of the eloquent from ten companions or half ten has good fame and

supreme eloquence the Imam had. It is enough of what Abu Othman al-Jahiz saying in praise him in the book" Statement and Elucidation and in other book))[1].

If the implantation was a strong foundation and the source matured in the Kufa mosque, it must reflect on the drinkers (learners) from this upstream, on those affected by it or on those lived in its space. The atmosphere of the city of al-Kufa and its ancient mosque, which embraced this upstream.

In this tone, the history has told us. It reported that the senior writers and poets attended the yard, the corridors and the councils of the Kufa mosque. The mosque has witnessed their literary and

1. Sharih Nahj al-Balagha /Ibn Abi Hadid: 1/28.

poetic issues as well as their literary and poetic product. We can recall what this heritage recounted:

The people of al-Kufa has seen the veteran poet Amr Ibn Ma'adi Karib, deceased in 21 AH, in the early days of the Kufa mosque. He was a veteran poet realized Islam[1]. Abu al-Faraj al-Isfahani cited from one who saw this poet in his book" the songs", saying" I saw Amr Ibn Ma'd Iyakrib while I was in the Kufa mosque in the succession of Othman, when he sent him to al-Ray as if he was an exhausting camel)) [2].

Abu al-Faraj al-Isfahani talked about the activity of the poet Nasib Bin Rabah known as (Abu Mahjin) died in 108 AH while he was in al-Kufa((Abu Obeida said, "Told me Mohammed Ibn Abd Rabbo". "When I entered the Kufa Mosque I saw a man whom I have never see like him, whose skin is very dark, his cloths are very clean, and his uniform is very nice. I asked about him, they told me that he is Nasib. Therefore, I came close to him, and then I said, "Tell me about yourself and your companions. He said," In front of us is Jamil, Omer Ibn Abi Rabia'a is the most skill in describing the housewives, Kuthair made us cry and the most one who praises the kings. Nevertheless, I have said what you heard))[3].

Abu al-Faraj al-Isfahani also mentioned the presence of the poet Trmah bin Hakeem, deceased in 125 AH, and the poet Kumait Bin Zaid al-Asadi, deceased in 126 AH. He recounted in his book "the songs" ((while I was in the mosque of al-Kufa, I saw Trmah and Kumait seated near the door of the elephant. Suddenly, I saw a Bedouin coming and pulling his cloths. When he mediated the mosque, he fall down in the prostration, and then he threw his eyesight surprisingly once he saw Kumait and Trmah, so he went to them))[4].

Moreover, al-Isfahani stated ((Kumait Bin Zaid met Hammad al-Ruwaya[5] in the Kufa mosque. they remembered Arabs poetry

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1. Mentioned by al-Zarkali in al-Ia'alam and said that he has published Divan (collection):5/86.
2. Al-Aghani/ Abu al-Faraj al-Isfahani: 15/213.
3. Al-Aghani/ Abu al-Faraj al-Isfahani: 1/355.
4. Al-Aghani/Abi al-Faraj al-Isfahani: 12/37.
5. Hammad al-Ruwaya died in 155, Arabic linguist was famous for his memorization of pre-Islamic poetry and its narration. From this, he nicknamed al-Ruwaya.

and its days. Hammad differed with Kumait on thing and he challenged him. Kumait said to him," Do you think that you know more than I about its poetry and Arabs days do?" he said" What do you think? By Allah, this is a certainty))[1].

Even the famous poet Mutanabbi was attending in the Kufa mosque. Yaqut al-Hamwai mentioned in his Mu'jam al-Udaba (Dictionary of Writers): ((Al-Khala'a said, Abu al-Hassan al-Nashi told me" I was in al-Kufa in 325 AH dictated my poetry in the inclusive mosque and the people was writing, al-Mutanabbi was among them, where he was still unknown and did not nickname al-Mutanabbi. I dictated the poet which first verse:

Known as family of Prophet.... By their verses came down

What does mean the presence of the prose of Imam, the literature of writers, the poetry of poets, the literary and poetic debates, and the various rhetoric issues in the mosque of al-Kufa? Does that mean that the mosque is a literary school from the first class?

F. Islamic Thought

In addition to the scientific material embraced by the inclusive mosque in al-Kufa, represented by the Koran and Hadith and the jurisprudence and literature and the language, the higher scientific and Quranic, cultural and the newborn Thought has planted. Ali (peace be upon him has carried this newborn seeded in the corridors of the greatest mosque in al-Kufa that later became the principles and assets of the Islamic Thought and for all manifestations of the mental trend of the Islamic civilization.

There is no doubt that what a number of Imam's speeches, teachings and thoughts included, it was a strong tributary from which learned those who were busy in the thought. Consequently, it enriched their intellectual ideas, opinions and arguments. Undoubtedly, what some of those thinkers and learners have said was the detail, explanation or the comment on those assets and seeds that Imam Ali planted in and outside the mosque.

Ibn Abi al-Hadid says in his commentary on the ap-proach ((I has realized that the most honorable science is the divine science because the honor of the science is with the honor of the known, and its known is the most famous of the creatures. Therefore, the

1. Mu'jam al-Udaba/ Yaqut al-Hamawi: 4/1788.

Islamic thought is the honorable science. This science quoted from Imam's speech and through him, it transmitted, and at him, it ended and from him it started. The al-Mu'tazila (the Isolates') are the people of the monotheism, the justice and the employers of insight and from them people learned this art. They are Imam's pupils and companions because their senior is Wasil Ibn Ata, the pupil of Abi Hashim Abdullah Bin Mohammed Bin al-Hanafiyyah. Abu Hashim is the pupil of his father, whereas, his father is the pupil of Imam Ali (peace be upon him). Al-Asha'ariya is a group attributed to Abu al-Hassan Ali Bin Ismail Bin Abi Bishir al-Asha'ari. He is the disciple of al-Jibai and Abu Ali is one of the elders Mu'tazaliah. Al-Asha'ariya ended to Mu'tazila and their teacher is Ali Bin Abi Talib (peace be upon him)))[1].

Here we can affirm that these intellectual foundations and roots through some sermons uttered by the Imam in Nahij al-Balagha. Some sermons included a broad material abounded in the divine thought. The commander of the Faithful Ali (peace be upon him) the first dealt with the divine monotheism matters, and the related attributes of Allah Almighty like the Preexistence and Occurrence, Unity and Abundance, Simplicity and Arrangement and other issues, with a precise statement and clear proofs.

Let us read the description of Allah Almighty through a sermon delivery by Imam called "Ghost" delivered from the rostrum of the Kufa Mosque.

In the Nahij al-Balagha, the sermon No.91 is according to the order of al-Sharif al-Radi who recounted:

((Masada Bin Sadaqa cited from al-Sadiq Jafar Bin Mohammed (peace be upon them) he said: Amir al-Mu'minin (peace be upon him) delivered on the platform of al-Kufa, when a man came to him and said: O the commander of the Faithful describe to us Allah as our eyes see so that we could increase our love and knowledge to Him. Ali (peace be upon him) has become angry and called for the collective prayer. The people gathered, even the place became very crowded. He went up the pulpit of the mosque, while he was irritated and his color is variable. He glorified and praised Allah and bless upon the Prophet (Allah bless him and his family) and then he said:

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1. Sharih Nahj al-Balagha/ Ibn Abi Hadid: 1/23.

((Praise be to Allah, who does not know neither the prevention nor immobility, and neither the generosity nor His giving make him poor. Every giver loses when he gives from his wealth except Him. Every miser is blaming except Him. He is the donor with benefits of the graces and more rewards and grants. His family is the creatures whom He guarantee their livelihood, and ordained their sustenance. He is the approach for those who wish to Him and askers of what He has. Everyone can find his need with Him without asking.

He is the First who nobody was before so to be smoothing before Him. Nobody can see or realize Him. Times does not change Him so one can admit any change on Him. He has no place in order to move. If He give what is in the mountains and seas from pearls, gold and silver, this will not affect His munificence, He is so generous. He does not be angry because of the begging of the beggars and the question of the askers))[1].

1. Nahj al-Balagha /Dhbit Subhi al-Salih/sermon No 91/ Describing Allah Almighty: p 124.

7. Worship Deeds in the Kufa Mosque:

In al-Kufa, the inclusive Mosque distinguishes be-cause it is embracing a number of additional acts of the worship, when we compare it to much of the inclusive mosques.

These additional aspects of the worship played a key role in the greatness of the Kufa mosque and its historical significance.

If the other side is not concerning with the acts of the worship (State and Community Affairs) disappearing gradually in the present time, the side of the worship and the rituals is still practicing in the mosque, and remaining active to this day. Undoubtedly, this aspect of the worship is existing in the heart of the nature of the mosque in Islam.

We can mention of this aspect the following:

- Prayer
- Seclusion
- Supplication

A. Prayer in Mosque of al-Kufa

The prayer is a worship having a special form for Muslims. It is the backbone of the religion. If it is accepting, other things are accepting too, and if it is not accepting, other things are not accepting too.

The prayer is a worship known to all, and there is no need to go in the detail here.

The prayer can perform in any clean place and it is not taking by force, and having the legitimate conditions, but the prayer is more rewarding in the mosque.

As it stated in the noble Hadith, it is likeable to in-crease and to perform the prayer in the mosque of al-Kufa, whether it is the obligatory prayer, or (Nafila) the midnight prayer, especially in the

right side and in the center of the mosque. It is preferable to choose the Kufa mosque over other mosques, except some mosques.

From the honorable Hadiths, we can recall some of them said by al-Kulayni in the aspect of (The favor of the greatest mosque in al-Kufa and the merit of praying in it, and its preferable placements.

((From Abu Abdullah (peace be upon him) he said," he told me, O Aaron Bin Kharija, how many mile is between you and the Kufa Mosque? is it one mile? I said," No". He said, "Do perform all prayer in it?" I said" No". He said, "If I was there, I would beg not to miss any prayer. Do you know the merit of this placement?" every human being and every prophet has prayed in the Kufan mosque, even the Messenger of Allah (Allah bless him and his family). When Allah order him to travel by night to seven Heaven, Gabriel (peace be upon him) said to him" Do you know where you are now, O Messenger of Allah? You are in front of the Kufan mosque. He said, ask My Lord to allow me going down and performing two bows there. Gabriel asked Allah Almighty for a permission, and Allah Almighty permitted to him.

The right side of the mosque is a meadow of Paradise meadows, its middle is a meadow of Paradise meadows, and its rear is a meadow of Paradise meadow. The written prayer is equivalent to a thousand prayers, whereas the midnight prayer is equal to five hundred prayers. The sitting there without a recitation and without eulogizing is a worship. If the people know what it has, they will come crawling))[1].

Sohail said ((Omer did not tell me but others that the prayer in the Kufa mosque is equal to Hajj and the midnight prayer is equal to Umrah))[2].

Moreover, al-Kulayni mentioned ((From Abdullah (peace be upon him) said," A man came to the Com-mander of the Faithful (peace be upon him) while he was in the Kufa Mosque, and said"," Peace be upon you Amir al-Mu'minin who replied," Allah Mercy and Blessings." The man said," I sacrifice myself for you, I wish to be in Jerusalem, and I came to you to say farewell". Ali said," What is your purpose?" The man said," I am seeking the virtue, I sacrifice myself for you". He said to him," Selling your camel,

1. Furia'a al-Kafi/Al-Kulayni: 3/487.
2. The same reference: 3/487.

eating your food and going to this mosque, because there the written prayer is an accepted Hajj and the midnight prayer is Umrah, and in it, the blessing is not far of twelve miles. Its right side is lucky, its left side is cheat and its middle is an upstream of oil and of yogurt, and an upstream of water that is a drink for the believers, as well as an upstream of the pure water for the believers.

From it, Noah's ship has sailed, and there were Nisr, Yaghuth and Yaa'auk. There seventy prophets and seventy trustees have prayed and I am one of them. Then he said and his hand on his chest, in this mosque, any agonist is asking Allah for any need, Allah Almighty give him and relieve his sorrow))[1].

Al-Kulayni also recounted ((From al-Hassan Bin Ali Abi Hamza from Abi Baser from Abu Abdullah (peace be upon him) said," I am hearing him saying"," Yes", the mosque is the Kufa mosque where thousand prophets and thousand trustees have prayed, and there the earth was gushed and the ship was carved. Its right side is pleasant, its middle is a meadow of Paradise meadows, and its left side is a cheat. I said to Abi Baser, what do you mean by deceive? He said it means the places of Sultans...))[2].

Al-Kulayni also said ((Ali Bin Mohammed from Sohail Bin Zaid, from Ibn Isbat, other told me that every night, sixty thousand angels descend and pray at the seventh and nobody from them return till the doomsday))[3].

Al-Kulayni recounted ((From Abu Ja'far(peace be upon him) said, the Kufa mosque is a meadow of Paradise meadows, where thousand and seventy prophets have prayed, its right side is a mercy and its left side is a deceive. In it, the stick of Moses, a pumpkin tree and Suleiman ring. From it, the earth was gushed and the ship has carved. It is the bundle of Babylon and the compound of the prophets (peace be upon them)))[4].

Some of the honorable Hadiths reported the virtue of the inclusive mosque in the city of al-Kufa, the virtue of praying there, and the prayer of need inside it.

Al-Sayed Ali Bin Taous died in 664 AH cited from Imam al-Sadiq(peace be upon him) said((Anybody prays in the Kufa mosque two bows in which he reads in each prostration (Ruka'h),

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1. Furia'a al-Kafi/Al-Kulayni: 3/488.
2. The same reference: 3/488-489.
3. The same reference: 3/489.
4. The same reference: 3/490.

the Opening and the Unity, the Daybreak and the disbelievers, Succour and the Most High, Predestination. Then he praises Allah and lauds with the glorifying of al-Zahra (peace be upon her).finally, he asks Allah Almighty for his need, Allah Almighty give him the need and Allah accept his supplication))[1].

Then Ibn Taous says ((A narrator said this Hadith," I ask Allah Almighty after my prayer to increase my livelihood. After this prayer by Allah virtue, my livelihood increased. My status became better by the blessings of the prophet's family (Allah bless upon them all). He said, "I taught it to one of my companions who is very poor. When he did, what I told him to do after the prayer, his livelihood increased and his status became better by the virtue of Allah Almighty))[2].

There are many other honorable Hadiths and news, but because of the limitation of time and space, we did not mention them here, we mentioned examples only.

Finally, we can say if we count the reward of the prayer in any mosque, the special reward of the prayer in the Kufa mosque, and the reward of special places in the mosque, how much the rewards will be by Allah Almighty.

B. Seclusion in the Kufa Mosque

The seclusion (I'tikaaf) in the language as al-Fayoumi says ((The seclusion is a fabrication because it prevents the self from the normal behaviors as well as the need; and his seclusion prevents him to do his need))[3].

In the Islamic Jurisprudence, al-Sayed Khuai says ((The seclusion means staying in the mosque. it is better to be the purpose of an act of the worship in the mosque such as the prayers, the supplication and other worship things. The seclusion performs in any time where the fasting allowed, but the best time of the seclusion is Ramadan Month, and it is preferable in its last ten days))[4].

Then he mentions the places of the seclusion saying ((It must be in the one of the four mosques: the Sacred Mosque, Medina Mosque, al-Kufa Mosque and Basra Mosque, or in the mosques of

1. Musbah al-Zair/ Ibn Taous: P99.
2. Musbah al-Zair/ Ibn Taous: P99.
3. Al-Musbah al-Munir/ al- Fayoumi: P 424.
4. Minhaj al-Salihin/ al-Sayed Abi al- Qasim Al-Khuai: P288.

the country. It is better and preferable to be limited to these four places only))[1].

Thus, the Inclusive Mosque in al-Kufa is one of the mentioned places for the seclusion. There were many honorable Hadiths and news recounted the seclusion in the inclusive mosque in al-Kufa and from these Hadiths:

Al-Taousi cited ((From Umar Ibn Yazeed said," I said to Abu Abdullah, (peace be upon him) what do you say about the seclusion in some mosques in Baghdad? He said," No seclusion except in a group mosque in which a fair Imam has prayed a group prayer. It is not a problem to retire into the Kufa Mosque, Medina Mosque and Mecca Mosque))[2].

Al-Hilly said in his book the Diversity" (al-Mukhtalif) ((Al-Sheikh and al-Sayed Murtaza (Allah Mercy be upon them) said, "It is not right to do the seclusion except in these four mosques only: Grand Mosque, Prophet's Mosques (Allah bless upon him and his family) in Medina, the mosque of al-Kufa and the Mosque of Basra.

Abu Ja'afar Bin Papuya has confirmed this in his book "Who does not have a Jurist"(Min La Yadhdrahu al-Faqih), as well as Abu Salah, Salar, Ibn al-Braj, Ibn Hamza and Ibn Idris))[3].

Ali Bin Papuya said ((The seclusion is not allowed except in the Grand Mosque, the mosque of the Proph-et(peace be upon him), the mosque of al-Kufa, and al-Madain mosque. The problem is that the seclusion does not perform except in a group mosque in which there is a fair Imam. The Prophet (Allah bless be upon him and his family) did the group prayer in Mecca as well as Amir al-Mu'minin (peace be upon him) in these three mosques did))[4].

His son Abu Ja'afar in his book" The Persuasive" (al-Muqna'a) said "It does not allow doing the seclusion except in five mosques: Grand Mosque, Messenger's Mosque, the Kufa Mosque, the Medina Mosque and Basra Mosque.

He explained: the seclusion must be in a group mosque in which there is a fair Imam. The prophet (Allah bless him and his family) did a group prayer in Mecca and in Medina as well as the

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1. The same reference: P 289.
2. Al-Istibsar/ al-Taousi: 2/165.
3. Mukhtalf al-Shia' a/ al-A 'lama al-Hilly: 2/165.
4. The same reference: 3/439.

Commander of the Faithful (peace be upon him) in the rest of the three mosques did".

Al-Mufid said " The seclusion must be done in the greatest mosque only.It must be in a group mosque only in which either a prophet or a trustee performed the group prayer. They are four: Grand Mosque in which the prophet (Allah bless him and his family) prayed a group prayer, Medina Mosque in which the prophet and Amir al-Mu'minin (peace be upon them) performed a group prayer. In addition, the Kufa and Basra mosques in which the Commander of the Faithful (peace be upon him) prayed a group prayer".

Ibn Abi Aakeel said ((For the family of the Messenger of Allah (peace be upon them) the seclusion performs in mosques only. The best seclusion is in the Grand Mosque, Messenger's Mosque, and the Kufa Mosque and in all group mosques in the region. For us, we depend on the first say known among the companions))[1].

Umar Bin Yazeed said in al-Sahih "The Correct" ((I said to Abi Abdullah (peace be upon him) what do you say about the seclusion in one of mosques in Baghdad? He said, No seclusion except in a group mosque in which a fair Imam has prayed, and there is no problem if the seclusion done in the Kufa mosque, Basra Mosque, Medina Mosque and in Mecca Mosque))[2].

C. Supplication in the Kufa Mosque

The other acts of the worship in the Kufa Inclusive Mosque, in addition to the prayer and the seclusion, are many actions that the Muslim can perform and gain a great reward.

These acts are the conducts of entry, the supplication and the prayers in specific places of the inclusive mosque performed at the mosque's door, at some cylinders, at the judiciary bench, at Imam al-Sadiq's bench or in the niche (Mihrab), in the house of basin (Tast) or in the other places mentioned in stories, news and in honest Hadiths.

Ibn Taous mentioned these places with the acts, and the supplication relating to them. He says," Al-Kufa, as it has narrated" Is the campus of Allah, His Messenger and of the Commander of

1. The same reference: 3/440-441.
2. Mukhtalf al-Shia' a/ al-A 'lama al-Hilly: 3/440-441.

the Faithful, (peace be upon him). The news reported the virtue of these places and of the mosque itself[1].

Here, we will mention some of these actions, visits and supplications where the Muslim can do in the mosque as mentioned by Ibn Taous in his book the lamp of the visitor (Musbah al-Zaiir) saying:

While you are entering Kufa, you have to say, in the name of Allah and by Allah, for the desire of Allah, and for the nation of Allah Messenger (Allah bless him and his family). O Allah let me in a blessed place and you are the Best Revealer.

While you are walking, glorifying, praising, and lauding Allah, until you reach the Mosque's door. You have to stop at the elephant door and say," Peace be upon our master Allah Messenger Mohammed Bin Abdullah and his disinfected family, peace be upon our guardian the Commander of the Faithful Ali Bin Abi Talib and Allah Mercy and Blessings. Peace be upon Ali's companion, and his spectator, upon his wisdom bench and the traces of his ancestors Adam and Noah, Ibrahim and Ismail, and showing of his evidence. Peace be upon the wise fair Imam, the very truthful, who distinguishes the truth from the falsehood, between the faith and the disbelief, between the polytheism and the unification, to sentence those who did sins through proofs and to make alive those who live due evidence. I wit-ness that you are Amir al-Mu'minin, and the peculiarity of the nobles and the best of the truthful, and the most self- control. You are the rule of Allah on His land, the judge of His order, and the door of His wisdom. The achiever of His reign, and the spokesperson of His promise, the cord connecting between Him and His slaves. The cave of the escape and the approach of the piety, the supreme rank, and you are the dominant of the Higher Judge. O the Commander of the Faithful, by you, may I be close to Allah more closely. You are my patron, my master and my wish in this life and hereafter.

Then entering the mosque and say," Allah is great, Allah is great, Allah is great; this is the shrine of the seeker of Allah, and of Mohammed the beloved of Allah, of the guardianship of Amir al-Mu'minin and of the faithful, and truthful, the various Imams, and the orthodox talkers from whom Allah take away the filth and disinfect them on the best disinfection. I accept them Imams,

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1. Musbah al-Zaiir/Ibn Taous: P77.

guides and guardians, I surrender to Allah order and I am never doubt about His Loneliness, I am never taking other God except Him. The equitable lied and strayed a far astray; suffice Allah and the guardians of Allah. There is no God but Only Allah, and has no partner, and I witness that Mo-hammed is His slave and His Messenger (Allah bless him and his family), and Ali and the faithful Imams are from his progeny (peace be upon them) my guardians and the authority of Allah over His creatures.

Then go to the fourth cylinder after Inmate door that is close to the fifth cylinder. It is Ibrahim cylinder (peace be upon him), where you pray four bows, two with the Opening and the Unification, and other two bows with the Opening and the Predestination. When you finish extoling with the glorification of al-Zahra, and say, peace be upon the honest orthodox creatures of Allah from whom Allah take away the filth and disinfect them on the best disinfection, make them prophets and messengers, and arguments on all creatures. Peace be upon the senders, praise Allah the Lord of worlds. This is the wish of the dearest knowing, peace be upon Noah in worlds. Seven times

Then say, we are on the will, O Amir al-Mu'minin that you advised your progeny of the senders, and the truthful. We are from your followers, and the followers of our Prophet Mohammed (Allah bless him and his family) and upon all senders, prophets and the truthful. We are on Ibrahim's nation, and on Mohammed's religion, and the honest Imams, and on the guardian of the Commander of the Faithful (peace be upon him), the bringer of good news and the warner. Allah prayers be upon him and Allah Mercy, Blessings and Please, and upon his trustee and his successor, who confesses the existence of Allah after him, Amir al-Mu'minin, the great truthful and the fair judge to whom he is taking the pledge of allegiance over the world. I accept them the guardians and the lord, the rule for myself, my sons and my family and my property, and my share, my good acts and my sinful acts, my Islam and my religion, my this life and my hereafter, my life and my death.

You are the Imams in the Book, you are the decision of the rank of the judgment and you are the eyes of the Alive Who is never sleeping. You are the rules of Allah on His land, by you Allah judge and by you, Allah right has known, no God but Only Allah, and Mohammed His Messenger. You are the light of Allah

between our hands and behind us; and you are the rubric of Allah by which the proofs have known. O Amir al-Mu'minin, I am surrendering to you entirely, I do not take a partner with Allah, and I never take a guardian except Him. Praise Allah Who guide me throughout you, I have never believed unless Allah Guidance and throughout Him. Allah is great, Allah is great, and Allah is great, praise Allah of His Guidance and Reward.

Mentioning Prayer and Supplication at Judiciary Bench

Then go to the judiciary bench, where you perform two prostrations and read the Opening and any Surah you like. When you finish lauding the glorification of al-Zahra (peace be upon her), and say, O my owner and proprietary, you cover me with your huge graces without deserve. My face has surrendered to the Highness of Your Venerable Face, do not make this misery and this ordeal connect with the eradication of the intercession. Grant me from Your Virtue unless Thee grant it to somebody else without matter. You are the Old and the First, Who does remove and nobody can remove Thee, bless Mohammed and his family, forgive me, and be mercy with me, accept my acts and bless my life, and save it from Hell by Thou Mercy, O the Most Merciful and Most Compassionate.

Mentioning the Prayer and the Supplication in Tasht House connected to the Judiciary Bench

Pray two bows there if you salute and glorify, say, O Allah, I save my unification for Thee only, and my knowledge for Thee only, my loyalty, and my adoption of that Thee are Lord and Allah of Worlds. I save my guardianship that bestowed upon me of their knowledge from Thou creatures, Mohammed and his family (peace be upon them) for the day of my dismay to sooner than later. I seek a refuge from Thee and from them in this day and at this position, and I asked Thee my happiness from Thou grace and the removal of what I fear Thou revenge. Thou bless in what You gave me, and Thee immunize my chest from any worry, any pandemic and any sin in my religion, my worldly life and my hereafter. O the Most Merciful and the Most Compassionate.

Mentioning Prayer and Supplication in Middle of the Mosque

Pray two prostrations there, read in the first the Opening and the Unification, and in the second read the Opening and the Disbelievers, if you salute and glorify, say, O Allah, You are the Peace and from Thee Peace, Thou House is the house of peace, Salute us, O Our Allah with thou peace. O Allah, I pray this prayer seeking Thou mercy, Satisfaction and Thou Forgiveness, glorifying of Thou Mosque, O Allah pray upon Mohammed and his family, and raise it to Heavens, accept it from me, the Most Merciful, and the Most Compassionate[1].

Under the title: mentioning the prayer and the supplication at al-Sadiq bench (peace be upon him) Ibn al-Taous says:

Then go to the bench of al-Sadiq that is close to Muslim Bin Aakeel(Allah pleased with him), there pray two bows, if you salute and glorify, say, O Maker any creature, and O Mender any broken,and O Attender any nations, and Who watch any seek. O knower any hidden thing, and O Witness but Absentee, and O Winner but undefeated. O Sociable any alone and O Alive where no else alive except thee, O Bringer life to the dead and Taker of life from the alive. The One who is responsible of any self of what it has gained, no God but except Thee, pray upon Mohammed and his family)) then supplicate what do you wish)) [2].

There are many supplications and acts; you can review in books of supplication.

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1. Musbah al-Zaiir/Ibn Taous: P77-80.
2. The same reference: P 98.

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Translator's Foreword

The aim of this work is to present to the English readers the importance of the Islamic holy places in general and the inclusive mosque in kufa in particular. In addition, to provide new material which are spreading in many religious and Islamic sources, narratives and news in the folds of books in one book.

When I read the book, I found it very interesting be-cause the writer used the style of narration, which used in the story. Therefore, when you read, you will find that the events of the book build the one over the other making them one chain, which is not broken. on the one side, the characters of the book are well known on the international, and Islamic level as well as on the religious level, either the great honorable persons like Imam Ali and other imams(peace be upon them) or the mosque of Kufa and its deeds and virtues in the Islamic world

Frankly speaking, the translation of the book was not easy task, but in the contrary, I found many difficulties and hindrances especially with the sermons of Imam Ali (BUPH), and other Islamic religious words and terminology. I used many dictionaries even Arabic-to-Arabic dictionary searching for the right and accurate words. I did my best depending on Allah Almighty, and I hope that this translation will do its purpose for the benefit of the English readers. At the same time, I am very sorry if I have done mistakes whether in transferring of the meaning, in the syntax, or in any other aspects concerning the translation. No one is perfect except Allah Almighty.

Finally I would like to thank the staff of the Secretariat of Kufa mosque for entrusting me to do this translation and I am appreciated their confidence.

The success granted by Allah Almighty.

The translator

Index

Introduction of the Secretariat for English Edition 5
Introduction of the Secretariat 9
Introduction 13

The first Chapter :The History and the Identity 17
1. Worship Places: the Temple, the Mosque, and the Inclusive 19
2. Origin of Kufa Mosque (The Religious Narrations and News) 24
3. Does Kufa mosque mention in the Holy Qur'an? 29
4. Quba' Mosque (the first Model for Mosques): 32
5. Foundation of Kufa City 37
6. Founding of al-Kufa Mosque and its Specifications 41
7. Other mosques in al-Kufa 48
8. Designations of Kufa Mosque 53
9. The Kufa Mosque over Time 57
The Mosque in the Sixth Century (the visit of Ibn Jubair) 60
The Mosque in the Eighth Century (visit of Ibn Bat-tuta) 61
The Mosque in Eleventh Century (Visit of Safi Al-Awl) 62
The Mosque in Twelfth Century (Reformations of al-Sayed Bahr al-Au'lum) 64
10. The Kufa Mosque, the Components and the Landmarks 66
Doors of the Mosque 67
Elephant Door or Snake Door 67
Dome Door or the Door into the Dome 68

The Door of Kinda 69
The Door of Al-Anmat (Patterns) 69
Al-Waraqin Door 69
Shrines of the Inclusive Mosque in al-Kufa 69
Shrine of Prophet Mohammed (Allah bless upon him and his family) 70
The Shrine of Imam Ali (peace be upon him) 71
The Shrine of Imam al-Sajad (peace be upon him) 71
The Shrine of Imam al-Sadiq (peace be upon him) 72
The Shrine of Adam (peace be upon him) 72
The Shrine of Idris (peace be upon him) 72
The Shrine of Prophet Noah (peace be upon him) 72
The Shrine of Prophet Ibrahim (peace be upon him) 73
The Shrine of Jabrayil (peace be upon him) 73
The Niches and the Qibla 73
Platform of the Mosque 74
Dome of the Mosque 75
Minaret of the Mosque 77
Compartment of the Mosque 78
Bench of Judiciary in Mosque 79
Bait al-Tacit or Tashit (Basin house or Basin) 81
Shrines attached to the Kufa Mosque 81
Shrines of Muslim, Hani and al-Mukhtar 82
Sanctities and Shrines around the Mosque 83
11. What mentioned in the praise of the Kufa Mosque 84

The Second Chapter: The Big Role 89
1. The Real Role for the Mosque 91
2. The Kufa Mosque, Center of Rule and Guidance 96
3. Imam Ali (PBUH) starting from the Kufa Mosque 102
A. From the Life of Imam Ali (peace be upon him) 104
B. From the Science of Imam Ali (peace be upon him) 109
C. from Imam's (peace be upon him) Sermons in the Mosque: 113
Imam's Sermon at his coming to al-Kufa: 113
The first Friday sermon in the mosque: 114

Other Sermon in the Mosque: 115
Other Sermon referring to al-Kufa: 116
Other Sermon (Spirits): 117
1. Describing Allah Almighty 118
2. Attributes of Allah Almighty in Quran: 118
3. Describing the Heaven: 120
D. From Judiciary of Imam Ali (PBUH) In Al-Kufa Mosque 121
In the house of Tashit or Tasit (Basin) 122
Other Case: 123
Other Case in the Kufa Mosque: 124
Other case in Kufa Mosque: 125
Another Case: 127
Another Case: 127
4- Kufa Mosque a Comprehensive Global Institute: 129
5. The Role of Imam Sadiq (PBUH) 135
6. Types of Seminars in the Kufa Mosque 139
A. Quran and Its Sciences 140
B. Jurisprudence and Its Sciences 142
C. Language and Its Sciences 145
E. Literature and Poetry 147
E. Islamic Though 150
7. Worship Acts in the Kufa Mosque: 153
A. Prayer in Mosque of al-Kufa 153
B. Seclusion in the Kufa Mosque 156
C. Supplication in the Kufa Mosque 158
Mentioning Prayer and Supplication at Judiciary Bench 161
Mentioning the Prayer and the Supplication in Tasht House connected to the Judiciary Bench 161
Mentioning Prayer and Supplication in Middle of the Mosque 162

Sources and References 163
Translator's Foreword 169
Index 171